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Handwritten signature and scribbles
The image contains a handwritten signature and several overlapping scribbles. The signature is written in a cursive style and appears to read "Stacy Kelly". Above the signature, there are faint, illegible markings that could be interpreted as "Stacy Kelly". The signature itself is partially obscured by a large, dark scribble that also contains the number "66".

TEMPORARY NOTICE.

THE two MSS. given in full are Bodl. Hatt. 20 and Cott. Tib. B XI, the latter from Junius's copy in the Bodleian (MS. Jun. 53). The more important variations and additions of a third MS., Cott. Otho B II, are added in brackets, and omissions are indicated by (*om.*) The brackets in the Hatton text denote additions above the line, and, in some cases, restored erasures. All evidently late additions to the MS. (which are many) have been rejected from the text. Words and letters not in the MSS. are enclosed in parentheses. Italics denote expanded contractions. The two MSS., whose texts are given in full, were written during Alfred's reign, the third somewhat later. The best text is that of the older Cotton MS. The other Cotton MS., although not copied from Hatton, agrees closely with it; it has therefore been chiefly used to confirm the readings of Hatton, which differ from those of the older Cotton MS. Full details will be given in the Introduction and Notes.

H. S.

King Alfred's West-Saxon Version
of
Gregory's Pastoral Care.

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King Alfred's West-Saxon Version
of
Gregory's Pastoral Care.

*WITH AN ENGLISH TRANSLATION,
THE LATIN TEXT, NOTES, AND AN INTRODUCTION.*

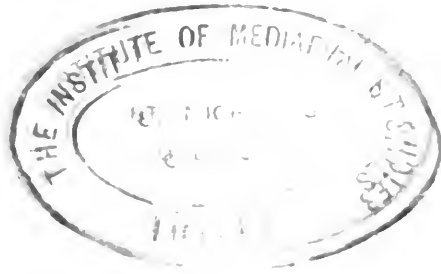
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BY T. COMBE, M.A., E. B. GARDNER, AND E. PICKARD HALL,
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THE ANGLO-SAXON VERSION
OF
GREGORY'S PASTORAL,
FROM
THE HATTON MS. AND THE COTTON MSS.

GREGORY'S PASTORAL.

[Cotton MSS.]

ÐIS IS SEO FORESPRÆC HU S. GREGORIUS ÐAS BOC GEDIHTE þE MAN
PASTORALEM NEMNAD.

Ælfred kyning hateð gretan . . . his wordum luflice & freondlice ; & ðe kyðan hate þæt me com suiðe oft on gemynd, hwelee wutan gio wæron geond Angelkynn, ægðer ge godcundra hada ge woruld-cundra ; & hu gesæliglica tida þa wæron geond Angeleynn ; & hu þa kyningas þe ðone anwald hæfdon ðæs folces Gode & his ærendwrecum hirsumedon ; & hu hi ægðer ge hiora sibbe ge hiora sido ge hiora anwald innanbordes gehioldon, & eac ut hiora oeðel rymdon ; & hu him ða speow ægðer ge mid wige ge mid wisdome ; & eac ða godcundan hadas hu georne hie wæron ægðer ge ymb lare ge ymb leornunga, & ymb ealle þa ðeowutdomas þe hie Gode don sceoldon ; & hu mon utanbordes wisdom & lare hider on lond sohte, & hu we hi nu sceoldon ute begietan gif we hie habban sceoldon. Swa clæne hio wæs oðfeallenu [oðfeallen nu] on Angelkynne ðætte swiðe feawe wæron behionan Humbre þe hiora ðenunga cuðen understandan on Englisc, oððe furðum an ærendgewrit of Lædene on Englisc areecan ; & ic wene ðætte nauht monige begeondan Humbre næren. Swa feawe hiora wæron ðætte ic furðum anne anlepne ne mæg geðencean besuðan Temese ða ða ic to rice feng. Gode ælmehtegum si ðone

THIS BOOK IS FOR WORCESTER.

King Alfred bids greet bishop Wærferth with his words lovingly and with friendship ; and I let it be known to thee that it has very often come into my mind, what wise men there formerly were throughout England, both of sacred and secular orders ; and how happy times there were then throughout England ; and how the kings who had power over the nation in those days obeyed God and his ministers ; and they preserved peace, morality, and order at home, and at the same time enlarged their territory abroad ; and how they prospered

GREGORY'S PASTORAL.

[Hatton MS.]

DEOS BOC SCEAL TO WIOGORA CEASTRE.

Alfred kyning hateð gretan Wærferð biscep his wordum luffice & freondlice; & ðe cyðan hate ðæt me com swiðe oft ón gemynd, hwelce wiotan iu wæron giond Angeleynn, ægðer ge godcundra hada ge worul[d]cundra; & hu gesæliglica tida ða wæron giond Angeleynn; & 5 hu ða kyningas ðe ðone ónwald hæfdon ðæs folces [on ðam dagum] Gode & his ærendwrecum hersumedon; & hie ægðer ge hiora sibbe ge hiora siodo ge hiora ónweald innanbordes gehioldon, & eac út hiora eðel gerymdon; & hu him ða speow ægðer ge mid wige ge mid wisdom; & eac ða godcundan hadas hu giorne hie wæron ægðer ge 10 ymb lare ge ymb liornunga, ge ymb ealle ða ðiowotdomas ðe hie Gode [don] scoldon; & hu man utanbordes wisdom & lare hieder ón lond sohte, & hu we hie nu sceoldon ute begietan gif we hie habban sceoldon. Swæ clæne hio wæs oðfeallenu ón Angeleynne ðæt swiðe feawa wæron behionan Humbre ðe hiora ðeninga cuðen understondan 15 ón Englisc, oððe furðum án ærendgewrit óf Lædene ón Englisc areccan; & ic wene ðæt[te] noht monige begiondan Humbre næren. Swæ feawa hiora wæron ðæt ic furðum anne ánlepne ne mæg geðencean besuðan[. Temese ða ða ic to rice feng. Gode ælmihtegum

both with war and with wisdom; and also the sacred orders how zealous they were both in teaching and learning, and in all the services they owed to God; and how foreigners came to this land in search of wisdom and instruction, and how we should now have to get them from abroad if we were to have them. So general was its decay in England that there were very few on this side of the Humber who could understand their rituals in English, or translate a letter from Latin into English; and I believe that there were not many beyond the Humber. There were so few of them that I cannot remember a single one south of the Thames when I came to the throne. Thanks be to God Almighty

ƿætte we nu ænigne on stal habbað lareowa. Forðam ic ðe bebeode
 ðæt ðu doo swa ic gelife ðæt ðu wille, ðæt ðu ðe þissa woruldþinga
 to þam geamettige swa ðu oftost mæge, ðæt ðu ðone wisdom þe ðe
 God scalde ðær ðær ðu hine befaestan mæge, befaeste. Geðene hwele
 witu us þa becomon for ðisse worulde, þa þa we hit nohwæðer ne selfe
 ne lufedon ne eac oðrum monnum ne lifdon [lærdan]: ðone naman
 anne we hæfdon [lufedon] ƿætte we Cristene wæron, & swiðe feawe
 þa ðeawas. Ða ic þa ðis eall gemunde ða gemunde ic eac hu ic
 geseah, ærþæmpe hit eall forheregod wære & forbærned, hu þa cirican
 geond eall Angelkynn stodon maðma & boca gefylða [afylleda] & eac
 micel menigu Godes ðeowa & þa swiðe lytle feorme ðara boca wiston,
 forþæmpe hie heora nan wuht ongietan ne meahon, forþæmpe hie
 næron on hiora ægen geðeode awritene. Swelece hie cwæden: Ure
 ieldran, ða þe ðas stowa ær hioldon, hie lufedon wisdom & ðurh ðone
 hi begeaton welan & us læfdon. Her mon mæg giet gesion hiora
 swæð, ac we him ne cunnon æfterspyrigan, forðam we habbað nu
 ægðer forlæten ge þone welan ge þone wisdom, forðampe we noldon
 to ðæm spore mid ure mode onlutan. Ða ic þa ðis eall gemunde,
 þa wundrode ic swiðe swiðe þara godena [godra] witena þe giu wæron
 geond Angeleynn, & þa bec befullan ealla geleornod hæfdon, þæt hi
 hiora þa nanne dæl noldon on hiora ægen geðiode wendan. Ac ic þa
 sona eft me selfum andwyrde & cwæð: Hie ne wendon þætte æfre
 men sceoldon swa reccelease weorðan & sio lar swa oðfeallan; for
 ðære wilnunga hi hit forleton, & woldon ðæt her þy mara wisdom on
 londe wære ðy we ma geðioda cuðon. Ða gemunde ic hu sio æ was

that we have any teachers among us now. And therefore I command
 thee to do as I believe thou art willing, to disengage thyself from
 worldly matters as often as thou canst, that thou mayest apply the
 wisdom which God has given thee wherever thou canst. Consider
 what punishments would come upon us on account of this world, if
 we neither loved it (wisdom) ourselves nor suffered other men to
 obtain it: we should love the name only of Christian, and very few
 of the virtues. When I considered all this I remembered also how
 I saw, before it had been all ravaged and burnt, how the churches
 throughout the whole of England stood filled with treasures and books,
 and there was also a great multitude of God's servants, but they had
 very little knowledge of the books, for they could not understand any-
 thing of them, because they were not written in their own language.

sie ðone ðæt[te] we nu ænigne ón stal habbað lareowa. & forðon ic ðe
 bebiode ðæt ðu dó swæ ic geliefe ðæt ðu wille, ðæt ðu ðe ðissa
 woruldþinga to ðæm geæmetige swæ ðu oftost mæge, ðæt ðu ðone
 wisdom ðe ðe God sealde ðær ðær ðu hiene befæstan mæge, befæste.
 5 Geðenc hwele witu ús ða becomon for ðisse worulde, ða ða we hit
 nohwæðer ne selfe ne lufodon ne eac oðrum monnum ne lefdon : ðone
 naman anne we lufodon ðæt[te] we Cristne wæren, & swiðe feawe
 ða ðeawas. Ða ic ða ðis eall gemunde ða gemunde ic eac hu ic
 geseah, ærðæmðe hit eall forhergod wære & forbærned, hu ða ciricean
 10 giond eall Angeleynn stodon maðma & boca gefyldæ ond eac micel
 men[i]geo Godes ðiowa & ða swiðe lytle fiorme ðara boca wiston, for-
 ðæmðe hie hiora nan wult óngiotan ne mehton forðæmðe hie
 næron ón hiora agen geðiode awritene. Swelce hie cwæden : Ure
 ieldran, ða ðe ðas stowa ár hioldon, hie lufodon wisdom & ðurh ðone
 15 hie begeaton welan & ús læfdon. Her môn mæg giet gesion hiora
 swæð, ac we him ne cunnon æfterspyrigean, & forðæm we habbað nú
 ægðer forlæten ge ðone welan ge ðone wisdom, forðæmðe we noldon
 to ðæm spore mid ure mode ónlutan. Ða ic ða ðis eall gemunde, ða
 wundrade ic swiðe swiðe ðara godena wiotona ðe giu wæron giond
 20 Angeleynn, & ða bec eallæ befullan geliornod hæfdon, ðæt hie hiora
 ða nænne dæl noldon ón hiora agen geðiode wendan. Ac ic ða sona eft
 me selfum andwyrde & cwæð : Hie ne wendon ðætt[e] æfre menn
 sceolden swæ re[c]elease weorðan & sio lar swæ oðfeallan ; for ðære
 wilnunga hie hit forleton, & woldon ðæt her ðy mara wisdom ón londe
 25 wære ðy we má geðeoda cuðon. Ða gemunde ic hu sio æ wæs ærest

As if they had said : " Our forefathers, who formerly held these places, loved wisdom, and through it they obtained wealth and bequeathed it to us. In this we can still see their tracks, but we cannot follow them, and therefore we have lost both the wealth and the wisdom, because we would not incline our hearts after their example." When I remembered all this, I wondered extremely that the good and wise men who were formerly all over England, and had perfectly learnt all the books, did not wish to translate them into their own language. But again I soon answered myself and said : " They did not think that men would ever be so careless, and that learning would so decay ; through that desire they abstained from it, and they wished that the wisdom in this land might increase with our knowledge of languages. Then I remembered how the law was first

ærest on Ebreise geðiode funden, & eft, þa þa hie Crecas geleornodon, þa wendon hi hie on hiora ægen geðiode ealle, & eac ealle oðre bec. And eft Lædenware swa same, siððan hi hie geleornodon, hi hie wendon ealla ðurh wise wealhstodas on hiora agen geðeode. & eac ealla oðra Cristena ðioda sumne dæl hiora on hiora agen geðiode wendon. Forðy me ðyncð betre, gif iow swa ðyncð, þæt we eac suma bec, ða þe midbeðyrfesta sien eallum monnum to witanne, þæt we þa on ðæt geðeode wenden þe we ealle geenawan mægen, & ge don swa we swiðe eaðe magon mid Godes fultume, gif we þa stilnesse habbað, ðætte eal sio gioguð þe nu is on Angel kynne friora monna, þara þe þa speda hæbben þæt hie ðæm befeolan mægen, sien to leornunga oðfæste, þa hwile þe hi to nanre oðerre note ne mægen, oð ðone first þe hie wel cunnen Englisc gewrit arædan: lære mon siððan furður on Lædengeðeode þa þe mon furðor læran wille & to hierran hade don wille. Ða ic þa gemunde hu sio lar Lædengeðeodes ær ðysum oðfeallen wæs geond Angelkynn, & ðeah monege cuðon Englisc gewrit arædan, þa ongan ic ongemang oðrum mislicum & monigfaldum bisgum ðisses kynesices þa boc wendan on Englisc þe is genemned on Læden Pastoralis, & on Englisc Hirdeboe, hwilum word be worde, hwilum ondgite of andgite, swæ swæ ic hie geleornode æt Plegmunde minum ærce-biscepe & æt Asserie minum biscepe & æt Grimbolde minum mæssepreoste & æt Iohanne minum mæssepreoste. Siððan ic hie þa geleornod hæfde, swæ swæ ic hie forstod, & swæ ic hie andgitfullicost arececan mæhte, ic hie on Englisc awende; & to ælcum biscepstole on minum rice wille ane onsendan; & on ælere bið an æstel, se bið on

known in Hebrew, and again, when the Greeks had learnt it, they translated the whole of it into their own language, and all other books besides. And again the Romans, when they had learnt it, they translated the whole of it through learned interpreters into their own language. And also all other Christian nations translated a part of them into their own language. Therefore it seems better to me, if ye think so, for us also to translate some books which are most needful for all men to know into the language which we can all understand, and for you to do as we very easily can if we have tranquillity enough, that is that all the youth now in England of free men, who are rich enough to be able to devote themselves to it, be set to learn as long as they are not fit for any other occupation, until that they are well

5 on Ebr[e]isc geðiode funden, & eft, ða hie Creacas geliornodon, ða
 wendon hie hie on hiora agen geðiode ealle, & eac ealle oðre béc.
 & eft Lædenware swæ same, siððan hie hie geliornodon, hie hie wendon
 eall[a] ðurh wise wealhstodas on hiora agen geðiode. Ond eac ealla
 5 oðræ Cristnæ ðioda summe dæl hiora on hiora agen geðiode wendon.
 Forðy me ðyncð betre, gif iow swæ ðyncð, ðæt we eac sumæ bec,
 ða ðe niedbeðearfosta sien eallum monnum to wiotonne, ðæt we
 ða on ðæt geðiode wenden ðe we ealle gccnawan mægen, & ge dón
 swæ we swiðe eaðe magon mid Godes fultume, gif we ða stilnesse
 10 habbað, ðæt[te] eall sio gioguð ðe nu is on Angelcynne friora monna,
 ðara ðe ða speda hæbben ðæt hie ðæm befeolan mægen, sien to
 liornunga oðfæste, ða hwile ðe hie to nanre oðerre note ne mægen,
 oð ðone first ðe hie wel cunnen Englisc gewrit arædan: lære món
 siððan furður on Lædengeðiode ða ðe món furðor læran wille & to
 15 hieran hade dón wille. Ða ic ða gemunde hu sio lar Lædengeðiodes
 ær ðissum afeallen wæs giond Angelcynn, & ðeah monige cuðon
 Englisc gewrit arædan, ða óngan ic óngemang oðrum mislicum &
 manigfealdum bisgum ðisses kynerices ða boc wendan on Englisc ðe
 is genemned on Læden Pastoralis, & on Englisc Hierdebóc, hwilum
 20 word be worde, hwilum andgit of andgi[e]te, swæ swæ ic hie geliornode
 æt Plegmunde minum ærcebisepe & æt Assere minum bisepe & æt
 Grimbolde minum mæsseprioste & æt Iohanne minum mæssepreoste.
 Siððan ic hie ða geliornod hæfde, swæ swæ ic hic forstod, &
 swæ ic hie andgitfullicost arecean meahste, ic hie on Englisc
 25 awende; ond to ælcum bisepstole ón minum rice wille aue

able to read English writing: and let those be afterwards taught
 more in the Latin language who are to continue learning and be
 promoted to a higher rank. When I remembered how the knowledge
 of Latin had formerly decayed throughout England, and yet many
 could read English writing, I began, among other various and mani-
 fold troubles of this kingdom, to translate into English the book
 which is called in Latin Pastoralis, and in English Shepherd's Book,
 sometimes word by word and sometimes according to the sense, as
 I had learnt it from Plegmund my archbishop, and Asser my bishop,
 and Grimbold my mass-priest, and John my mass-priest. And when
 I had learnt it as I could best understand it, and as I could most
 clearly interpret it, I translated it into English; and I will send

fiftegum monessa. Ond ic bibiode on Godes noman þæt nan mon ðone æstel from þære bec ne doe, ne þa boc from þæm mynstre : uncuð hu longe þær swæ gelærede biscopas sien, swæ swæ nu Gode ðone well hwær sindon ; forðy ic wolde ðætte hie ealneg æt ðære stowe wæren, buton se biseop hie mid him habban wille oððe hio hwær to læne sie, oððe hwa oðre biwrite.

Dis ærendgewrit Agustinus ofer saltne sæ suðan brohte iegbuendum, swæ hit ær foreadihtode dryhtnes cempa Rome papa. Ryhtspell monig Gregorius gleawmod gindwod ðurh sefan snyttro, searoðonea hord. Forðon he moncynnes mæst gestrynde rodra wearde, Romwara betest, monna modwelegost, mærdum gefrægest. Siððan min on Englisc Ælfred kyning awende worda gehwelc, & me his wriþerum sende suð & norð ; heht him swelera ma brengan be ðære bysene, þæt he his biseopum sendan meahhte, forðæm hie his sume ðorfton, ða þe Lædenspræce læsðe cuðon :—

- I. Ðætte unlærede ne dyrren underfón lareowdom.
- II. Ne eft þa gelæredan, þe swæ nyllað libban swæ hie on bocum leornodon, ðæt hie ne sceoldon underfon þa are ðæs lareowdomes.
- III. Be þære byrðenne þæs reccenddomes, & hu he scile eall earfeðo forseon, & hu forht he sceal beon for ælcere orsorgnesse.

a copy to every bishopric in my kingdom ; and on each there is a clasp worth fifty mancus. And I command in God's name that no man take the clasp from the book or the book from the minster : it is uncertain how long there may be such learned bishops as now, thanks be to God, there are nearly everywhere ; therefore I wish them always to remain in their place, unless the bishop wish to take them with him, or they be lent out anywhere, or any one make a copy from them.

This message Augustine over the salt sea brought from the south to the islanders, as the Lord's champion had formerly decreed it, the pope of Rome. The wise Gregorius was versed in many true doctrines through the wisdom of his mind, his hoard of cunning thoughts.

onsendan ; & ón ælcere bið án æstel, se bið ón fiftægum man-
 cessa. Ond ic bebiode ón Godes naman ðæt nan món ðone
 æstel from ðære béc ne dó, ne ða bóc from ðæm mynstre : uncuð hu
 longe ðær swæ gelærede biseapas sien, swæ swæ nu Gode ðone wel
 5 hwær siendon ; forðy ic wolde ðæt[te] hie ealneg æt ðære stowe
 wæren, buton se biseep hie mid him habban wille oððe hio hwær to
 læne sie, oððe hwa oðre biwrite.

Dis ærendgewrit Agustinus ofer sealtne sæ suðan brohte ieg-
 buendum, swa hit ær foreadihtode dryhtnes cempa Rome papa.
 10 Ryhtspell monig Gregorius gleawmod gindwód ðurh sefan snyttro, sea-
 roðonca hord. Forðæm he monncynnes mæst gestriende rodra wearde,
 Romwara betest, monna modwelegost mærdum gefrægost. Siððan
 min on Englisc Ælfred kyning awende worda gehwelc, & me his
 writerum sende suð & norð ; heht him swelcra má bringan bi ðære
 15 bisene, ðæt he his bisepum sendan meahhte, forðæm hi his sume
 ðorfton, ða ðe Lædenspræce læste cuðon :—

I. Ðætte unlærede ne dyrren underfón lariowdóm.

II. Ne eft ða gelæredan, ðe sua nyllað libban sua hie on bocum
 leornedon, ðæt hie sceoldon [ne] underfón ða áre ðæs
 20 lariowdómes.

III. Be ðære byrðenne ðæs reccenddómes, & hu he scyle eall earfoðu
 forsion, & hu forht he sceal bion for ælcere órsorgnesse.

For he gained over most of mankind to the Guardian of heaven,
 best of Romans, wisest of men, most gloriously famous. Afterwards
 king Alfred translated every word of me into English, and sent me
 to his scribes south and north ; ordered more such to be brought to
 him after the example, that he might send them to his bishops, for
 some of them needed it, who knew but little Latin.

I. That unlearned men are not to presume to undertake teaching.

II. Nor again let the learned who are unwilling to live as they have
 learnt in books undertake the dignity of teaching.

III. Concerning the burden of government, and how he must
 despise all hardships, and how afraid he must be of every
 luxury.

- IIII. Ond hu oft sio bisgung ðæs rices & ðæs recendomes toslit þæt mod þæs recceres.
- V. Be ðæm þe magon on aldordome nytte beon on bisnum & on cræftum, & ðonne for hiora agenre iednesse þæt fleoð.
- VI. Bi ðæm þe for eaðmodnesse fleoð þa byrðenne ðæs lareowdomes; ðonne hie beoð ryhtlice eaðmode þonne hie ne winnað wið þone godcundan dom.
- VII. Ðætte oft þæs lareowdomes þenung bið swiðe untælwierðelice gewilnod, & eac swiðe untælwierðlice monige bioð togenidde.
- VIII. Be ðæm þe wilniað bisecephad to underfonne, hu hie gegripað ðone cwide þæs apostoles Paules hira gidsunge to fultome.
- VIIII. Hu ðæt mod ðætte wilnað fore [for] oðre bion, lihð himselfum þonne hit ðencð fela godra weorca to wyrceanne, & ðæt licet oðrum monnum, gif he worldare hæbbe, & wile hit þonne oferhebban siððan he hie hæfð.
- X. Hwele se bion sceal se to reccenddome cuman sceal.
- XI. Hwele se bion sceal se þerto cuman ne sceal.
- XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he þær on drohtigean scile.
- XIII. Hu se lareow sceal bion clæne on his mode.
- XIIII. Hu se lareow sceal bion on his weorcum fyrest [fyrrest].
- XV. Hu se lareow sceal bion gesceadwis on his swigean & nytwyrðe on his wordum.

- IV. And how often the occupation of power and government distracts the mind of the ruler.
- V. Concerning those who are able to be useful when in power, both by their example and virtues, and yet for their own comfort avoid it.
- VI. Concerning those who through humility avoid the burden of government, but if they are really humble do not resist the divine decree.
- VII. That often the ministration of teaching is very blamelessly desired, and that often many very blamelessly are compelled to undertake it.
- VIII. Concerning those who wish to be made bishops, how they seize on the words of the Apostle Paul to defend their desire.

- III. Ond hu oft sio bisgung ƿæs rices & ƿæs recedomes toslit [ƿæt mōd] ƿæs recceres.
- V. Bi ƿæm ƿe magon on ealdordome nytte bion on bisnum & on cræftum, & ƿonne for hiora agenre iednesse ƿæt fleoð.
- 5 VI. Bi ƿam ƿe for eaðmodnesse fleoð ƿa byrðenne ƿæs lariowdomes; ƿonne hie bioð ryhtlice eaðmode ƿonne hie ne winnað wið ƿone godcundan dóm.
- VII. Ðætte oft ƿæs lariowdomes ƿegnung bið suiðe untælwierðlice gewilnad, & eac suiðe untælwyrðlice monige bioð togeniedde.
- 10 VIII. Bi ƿæm ƿe wilnað bisecephad to underfónne, hu hie gegripað ƿone cuide ƿæs apostoles Paules hira gitsunge to²fultume.
- IX. Hu ƿæt mōd ƿætte wilnað for oðre bion, lihð himselfum ƿonne hit ƿencð fela godra weorca to wyrçanne, & ƿæt licet oðrum
- 15 monnum, gif he woroldare hæbbe, & wile hit ƿonne oferhebban siððan he hi hæfð.
- X. Huelc se beon sceal ƿe to reccenddome cuman sceal.
- XI. Huelc se beon sceal se ƿærto cuman ne sceal.
- XII. Hu se se ƿe gedafenlice & endebyrdlice to cymð, hu he ƿær-
- 20 on drohtian scyle.
- XIII. Hu se lareow sceal beon clæne on his mode.
- XIIII. Hu se lariow sceal beon on his weorcum fyrmesð.
- XV. Hu se lariow sceal beon gesceadwis on his suigean & nyttwyrðe on his wordum.

- IX. How the mind that wishes to be above others deceives itself while it thinks to do many good works, and simulates it before other men, if he have worldly honour, and then wishes to neglect it when he has it.
- X. What kind of man he is to be who is to rule.
- XI. What kind of man he is to be who is not to rule.
- XII. How he who properly and regularly attains thereto is to conduct himself in it.
- XIII. How the teacher is to be pure in heart.
- XIV. How the teacher is to be foremost in his works.
- XV. How the teacher is to be discreet in his silence and useful in his speech.

- XVI. Hu se lareow seal bion eallum monnum efnðrowiende & foreðencende on hira earfeðum.
- XVII. Hu se receere seal bion ðæm weldondum monnum fore eaðmodnesse gefera, & wið þara ylflena unðeawas streec for ryhtwislecum andan.
- XVIII. Hu se lareow ne seal þa innerran giemenne gewanian for þære uterran abisgunge, ne eft þa uterran ne forlæte he for þære innerran.
- XVIII. Ðætte se receere his godan weorc for gilpe anum ne dó, ac ma for Godes lufan.
- XX. Ðætte se reccere seal gearlice [geornlice] witan ðætte oft þa unðeawas leogað & licettað þæt hie sien gode þeawas.
- XXI. Hu gesceadwis se reccere seal bion on his ðreaunga & on his oleccunga, & eac on his hatheortnesse & on his manðwærnesse.
- XXII. Hu swiðe se reccere seal bion on his smeaunga abisgod on þære [ymb þa] halgan æ.
- XXIII. Hu micel scyle bion þæt toscead, & hu mislice mon scyle men læran mid ðæm cræfte ðæs lareowdomes.
- XXIII. Ðætte on oðre wisan sint to monianne weras, on oðre wiif.
- XXV. Ðætte on oðre wisan sint to manianne þa iungan, on oðre þa ealdan.
- XXVI. Ðætte on oðre wisan sint to monianne þa welegan, on oðre þa wædlan.

- XVI. How the teacher is to be sympathizing with, and mindful of, all men in their troubles.
- XVII. How the ruler is to be the companion of the welldoers from humility, and severe against the vices of the wicked from righteous anger.
- XVIII. How the teacher is not to diminish his care of inner things on account of outer occupations, nor on the other hand neglect the outer affairs for the inner.
- XIX. That the ruler is not to do his good works for vainglory only, but rather for the love of God.
- XX. That the ruler is to know accurately that vices often deceive and pretend to be virtues.

- XVI. Hu se lariow sceal bion eallum monnum efnðrowiende & foreðencende on hira earfeðum.
- XVII. Hu se reccere sceal bion ðæm weldoendum monnum fore eaðmodnesse gefera, & wið ðara yfeleua unðeawas stræc
5 for ryhtwisleecum andan.
- XVIII. Hu se lariow ne sceal ða inneran gimenne gewanian for ðær(c) uterran abisgunge, ne eft ða uterran ne forlæte he for ðære innerran.
- XVIII. Ðætte [se] reccere his góðan weore fore gielpa anum ne dó,
10 ac ma for Godes lufan.
- XX. Ðætte se reccere sceal geornlice witan ðætte oft ða únðeawas leogað & licettað ðætte hi sien gode ðeawas.
- XXI. Hu gesceadwis se reccere sceal bion ón his ðrea[n]ga & [on] his oleccunga, & eac ón his hatheortnesse & on his
15 manðwærnesse.
- XXII. Hu suiðe se reccere sceal bion ón his smeaunga abisgod ymb ða halga[n] æ.
- XXIII. Hu micel seyle bion ðæt tosead, & hu mislice mon seyle men læran mid ðæm cræfte ðæs lareowdomes.
- 20 XXIII. Ðætte ón oðre wisan sint to manianne weras, ón oðre wiif.
- XXV. Ðætte ón oðre wisan sint to manianne ða iungan, ón oðre ða caldan.
- XXVI. Ðætte ón oðre wisan sint to manian[n]e ða welegan, ón oðre
25 ða wæðlan.

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- XXI. How discreet the ruler is to be in his blaming and flattering, and also in his zeal and gentleness.
- XXII. How greatly the ruler is to be engaged in his meditation about the holy law.
- XXIII. How great is to be the distinction and how variously men are to be taught with the art of instruction.
- XXIV. That men are to be admonished in one way, in another women.
- XXV. That the young are to be admonished in one way, in another the old.
- XXVI. That the rich are to be admonished in one way, in another the poor.

- XXVII. Dætte on oðre wisan sint to manianne þa gladan, on oðre þa unrotan.
- XXVIII. Dætte on oðre wisan sint to monionne þa aldormen, on oðre [wisan] þa hieremen.
- XXVIII. Dætte on oðre wisan sint to monianne þa hlafordas, on oðre wisan þa ðegnas & eac þa ðeowas.
- XXX. Dætte on oðre wisan sint to monianne þa dolan, on oðre þa wisan.
- XXXI. Dætte on oðre wisan sint to monianne þa scamfæstan, on oðre þa scamleasan.
- XXXII. Dætte on oðre wisan sint to monianne þa ofermodan & þa upahæfenan on hira mode, on oðre wisan þa earmheortan & þa wácmotan.
- XXXIII. Dætte on oðre wisan sint to monianne þa ungeðyldegan, on oðre þa gedyldegan.
- XXXIII. Dætte on oðre wisan sint to monianne þa welwillendan, & on oðre þa æfstegan.
- XXXV. Dætte on oðre wisan sint to monianne þa bilwitan, on oðre þa ðweoran. [& þa lytegan.]
- XXXVI. Dætte on oðre wisan sint to monianne þa halan, on oðre þa unhalan.
- XXXVII. Dætte on oðre wisan sint to monianne þa þe him ondrædað Godes swingellan oððe monna, & for þy forlætað þæt hi yfel ne doð ; on oðre wisan ða þe bioð swæ aheardode

- XXVII. That the cheerful are to be admonished in one way, in another the sad.
- XXVIII. That princes are to be admonished in one way, in another subjects.
- XXIX. That masters are to be admonished in one way, in another servants and slaves.
- XXX. That the foolish are to be admonished in one way, in another the wise.
- XXXI. That the modest are to be admonished in one way, in another the shameless.
- XXXII. That the proud and puffed up in spirit are to be admonished in one way, in another the humble and fainthearted.

- XXVII. Ðætte on oðre wisan sint to manianne ða gladan, ón
oðre ða unrotan.
- XXVIII. Ðætte ón oðre wisan sint to monianne ða aldormen, ón
oðre wisan ða hiremen.
- 5 XXVIII. Ðætte on [o]ðre wisan sint to monianne ða hlafordas, ón
(o)ðre wisan ða ðegnas & eac ða ðeowas.
- XXX. Ðætte on oðre wisan sint to monian(n)e ða dolan, ón oðre
ða wisan.
- XXXI. Ðætte on oðre wisan sint to monianne ða scamfæstan,
10 ón oðre ða scamleasan.
- XXXII. Ðætte on oðre wisan sint to monianne ða ofermodan &
ða upahafenan ón hira mode, on oðre wisan ða earm-
heortan & ða wácmotan.
- XXXIII. Ðætte ón oðre wisan sint to monianne ða ungeðylðegan,
15 & on oðre ða geðyldegan.
- XXXIII. Ðætte on oðre wisan sint to monian(n)e ða welwillendan,
& on oðre ða æfstegan.
- XXXV. Ðætte on oðre wisan sint to monianne ða bilwitan, on
oðre ða ðweoran & ða lytegan.
- 20 XXXVI. Ðætte on oðre wisan sint to monianne ða halan, on oðre
ða únhalan.
- XXXVII. Ðætte on oðre wisan sint to monianne ða ðe him ondrædað
Godes suingellan oððe monna, & for ðy forlætað ðæt
hi yfel ne doð; on oðre wisan ða ðe bioð sua áheardode

XXXIII. That the impatient are to be admonished in one way,
the patient in another.

XXXIV. That the kindhearted are to be admonished in one way,
the envious in another.

XXXV. That the simple are to be admonished in one way, the
perverse and cunning in another.

XXXVI. That the healthy are to be admonished in one way, the
unhealthy in another.

XXXVII. That those who dread the punishments of God or men,
and therefore abstain from doing evil, are to be ad-
monished in one way; in another those who are so

on unryhtwisnesse þæt hi mon ne mæg mid nanre
ðreaunge geðreatigean [þreatigan].

- XXXVIII. Ðætte on oðre wisan sint to monianne ða þe to swiðe
swigge bioð, on oðre wisan ða þe willað to fela idles
& unnyttes gesprecan.
- XXXVIII. Ðætte on oðre wisan sint to monianne ða þe bioð to
late, on oðre ða þe bioð to hrade.
- XL. Ðætte on oðre wisan sint to monianne ða monðwæran,
on oðre ða gram bæran.
- XLI. Ðætte on oðre wisan sint to monianne ða eaðmodan,
on oðre wisan ða upahæfenan on hira mode.
- XLII. Ðætte on oðre wisan sint to monianne ða anwillan, on
oðre ða ungestæððegan & ða unfastrædan.
- XLIII. Ðætte on oðre wisan sint to monianne ða þe hi selfe
forgifað gifernesse, on oðre wisan ða þe doð for-
hæfdnesse.
- XLIII. Ðætte on oðre wisan sint to monianne ða þe hira agnu
ðing mildheortlice sellað, on oðre wisan ða þe þonne
git wilniað oðerra monna gereafian.
- XLV. Ðætte on oðre wisan sint to monianne ða þe nohwæðer
ne oðerra monna ne wilniað, ne hira agen nyllað sellan;
on oðre wisan ða þe willað sellan þæt hi gestrienað, &
ðeah nyllað geswican þæt hi oðre men ne reafien.
- XLVI. Ðætte on oðre wisan sint to monianne ða geðwæran,
on oðre ða ungeðwæran.

hardened in unrighteousness that they cannot be moved
by any chiding.

- XXXVIII. That those who are too silent are to be admonished in one
way, in another way those who like to speak too much
of what is frivolous and useless.
- XXXIX. That those who are too slow are to be admonished in one
way, in another those who are too hasty.
- XL. That the goodnatured are to be admonished in one way,
in another the spiteful.
- XLI. That the humble are to be admonished in one way, in
another those who are puffed up in spirit.
- XLII. That the obstinate are to be admonished in one way, in
another the fickle and inconstant.

ón únryhtwisnesse ƿæt hi mon ne mæg mid nanre
 ƿreaunge geƿreatian.

XXXVIII. Ðætte on oðre wisan sint to monianne ƿa ƿe to suiðe
 suige beoð, on oðre wisan ƿa ƿe willað to fela idles
 & unnyttes gesprecan.

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XXXIX. Ðætte on oðre wisan sint to monianne ƿa ƿe bioð to
 late, on oðre ƿa ƿe bioð to hrade.

XL. Ðætte on oðre wisan sint to monianne ƿa monðwæran,
 on oðre [ƿa] gramþæran.

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XLI. Ðætte on oðre wisan sint to monianne ƿa eaðmodan,
 on oðre wisan ƿa uppahæfenan on hira mode.

XLII. Ðætte ón oðre wisan sint to monianne ƿa ánwillan,
 on oðre ƿa ungestæððegan & unfæs[ð]rædan.

XLIII. Ðætte on oðre wisan sint to monianne ƿa ƿe hi selfe
 forgiefað gifernesse, on oðre wisan ƿa ƿe doð for-
 hæfdnesse.

15

XLIIII. Ðætte on oðre wisan sint to monianne ƿa ƿe hira agenu
 ƿing mildheortlice sellað, & on oðre wisan ƿa ƿe
 ƿan[ne] gít will[ni]að oðerra monna gereafian.

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XLV. Ðætte ón oðre wisan sint to monianne ƿa ƿe nohuæðer
 ne oðra monna ne wilniað, ne hira agen nyllað sellan;
 on oðre wisan ƿa ƿe willað sellan ƿæt hi gestrinað
 & ðeah nyllað geswican ƿæt hi oðre men ne reafien.

XLVI. Ðætte on oðre wisan sint to m[o]uianne ƿa geðwæran,
 on oðre ƿa ungeðwæran.

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XLIII. That those who give themselves up to gluttony are to be ad-
 monished in one way, in another those who are abstinent.

XLIV. That those who generously give away their own things are
 to be admonished in one way, and in another way those
 who still wish to seize on those of other men.

XLV. That those who neither desire the property of other men nor
 to give away their own are to be admonished in one way,
 in another way those who wish to give away what they
 gain and yet are not willing to cease robbing other
 men.

XLVI. That the quiet are to be admonished in one way, in another
 the turbulent.

- XLVII. Dætte on oðre wisan sint to monianne ða wrohtgeornan,
on oðre ða gesibsuman.
- XLVIII. Dætte on oðre wisan sint to monianne ða þe ða halgan
æ ryhtlice ongietað, & ðeah for eaðmodnesse swigiað þæt
hi hie ne bodiað.
- XLVIII. Dætte on oðre wisan sint to monianne ða þe medomlice
cunnon læran, & ðeah for miclum ege & for micelre
eaðmodnesse forwandiað; on oðre wisan ða þe ðonne
git to ðæm gewintrede ne bioð ne geðigene, & ðeah for
hrædlydignesse bioð to gegripene.
- L. Dætte on oðre wisan sint to monianne ða þe worldare
wilniað, & hi ðonne orsorglice habbað; on oðre wisan
ða þe worldare wilniað, & ðonne hi gewilnode habbað,
hi ðonne mid micelre carfoðnesse & mid micle broce
onwuniað.
- LI. Dætte on oðre wisan sint to monianne ða þe bioð gebundne
mid sinrædenne, on oðre wisan ða þe freo bioð ðara
benda.
- LII. Dætte on oðre wisan sint to monianne ða þe gefandod
habbað ðara flæseliera synna, on oðre wisan ða þe ðæs
nowyht ne cunnon.
- LIII. Dætte on oðre wisan sint to monianne ða þe ða geworhtan
synna wepað, on oðre wisan [wisian *omitted*] þa þe ða
geðohtan wepað.

- XLVII. That the quarrelsome are to be admonished in one way, in
another the peaceable.
- XLVIII. That those who cannot rightly understand the holy law are
to be admonished in one way, in another way those who
understand it rightly, and yet from humility refrain from
preaching it.
- XLIX. That those who can teach well, and yet hesitate from great
fear and humility, are to be admonished in one way, and
in another way those who are not yet old or experienced
enough for it, and yet hastily undertake it.
- L. That those who desire worldly honour and then possess it

- XLVII. Ðætte on oðre wisan sint to monian(n)e ða wrohtgeornan,
on oðre ða [ge]sibsuman.
- XLVIII. Ðætte on oðre wisan sint to monian(n)e ða ðe ða halgan
æ ryhtlice ongitan ne cunnan ; ón oðre wisan [ða] ðe hi
5 ryhtlice angietað & ðeah for eaðmodnesse swigiað ðæt
hi hie ne bodiat.
- XLVIII. Ðætte on oðre wisan sint to monianne ða ðe medomlice
cunnon læran, & ðeah for miclum ege & for micelre
eaðmodnesse forwandiað ; & on oðre wisan ða ðe ðanne
10 giet to ðæm gewintrede ne beoð ne geðigene, & ðeah
for hrædhy[dignesse] beoð to gegripene.
- L. Ðætte on oðre [wisan] sint to monianne ða ðe woroldare
wilniað, & hi ðonne orsorglice habbað ; & on oðre wisan
ða ðe woroldare wilniað, & ðonne hi gewilnode habbað,
15 hi ðonne mid micelre earforðnesse & [mid] micle broce
onwuniað.
- LI. Ðætte on oðre wisan sint to monianne ða ðe beoð gebun-
dene mid sómrædenne, on oðre wisan ða ðe freo beoð
ðara benda.
- LII. Ðætte ón oðre wisan sint to monianne ða ðe gefandod
20 habbað ðara flæslicra synna, on oðre wisan ða ðe ðæs
nowiht ne cunnan.
- LIII. Ðætte on oðre wisan sint to monianne ða ðe ða
[ge]worhtan synna wepað, on oðre ða ðe ða geðohtan
25 wepað.

prosperously are to be admonished in one way, and in another way those who desire worldly honour, and after having desired it, possess it with great trouble and misfortune.

- LI. That those who are married are to be admonished in one way, in another those who are free from those ties.
- LII. That those who have tried the sins of the flesh are to be admonished in one way, in another those who have no experience of them.
- LIII. That those who weep for the sins they have done are to be admonished in one way, in another those who weep for those they have meditated.

- LIIII. Dætte on oðre wisan sint to monianne ða þe ða ðurhtogenan scylda wepað, & hi swæðeah ne forlætað; on oðre wisan ða þe hi no ne hreowsiað, & ðeah forlætað.
- LV. Dætte on oðre wisan sint to monionne ða þe ða unalifedan ðing ða þe hi doð herigeað, on oðre ða þe hi tælað & swæðeah doð.
- LVI. Dætte on oðre wisan sint to monianne ða þe swiðe hrædlice bioð oferswiðde mid sumre unryhtre gewilnunge; on oðre wisan ða þe longe ær ymbðealhtigeað, & hit ðonne on last ðurhteoð.
- LVII. Dætte on oðre wisan sint to monianne ða þe oftrædlice lytla scylda wyrceað; on oðre wisan ða þe hi gehealdað wið ða lytlan scylda, & ðeah hwilum [hwiltidum] afeallað on hefegum scyldum.
- LVIII. Dætte on oðre wisan sint to monianne ða þe nanwuht godes ne onginnað; on oðre wisan ða þe hit onginnað, & wel ne geendiað.
- LVIII. Dætte on oðre wisan sint to monianne ða þe digellice yfel doð & god openlice; on oðre wisan ða þe willað helan þæt hi to gode doð, & of sumum ðingum openlice cyðað þæt hi willað þæt men wenen þæt hi yfle beon.
- LX. Embe þæt hu man monige scyndan scile to þæm þætte his godan dæda ne weorðen to yflum dædum.
- LXI. Embe þæt hu mon ænne mon scyndan scile ðonne he yfle costunga monige ðrowað.

- LIV. That those who weep for the sins they have committed, and yet do not give them up, are to be admonished in one way, in another those who do not repent of them and yet give them up.
- LV. That those who praise their unlawful deeds are to be admonished in one way, in another those who blame them and yet do them.
- LVI. That those who are soon overcome by any unlawful desire are to be admonished in one way, in another those who consider it long before and at last carry it out.
- LVII. That those who often commit small sins are to be admonished

- LIIII. Ðætte on oðre wisan to monian(n)e ða ðe ðurhtogena scylda wepað, & hi suaðeah ne forlætað; on oðre wisan ða ðe hi nó ne hreowsiað, & ðeah forlætað.
- 5 LV. Ðætte on oðre wisan sint to monianne ða ðe ða unaliefedan ðing ða ðe hi doð herigeað, on oðre ða ðe hi tælað & suaðeah doð.
- LVI. Ðætte on oðre wisan sint to monianne ða ðe suiðe hrædlice beoð ofersui[ð]de mid sumere unryhtre gewilnunge; on oðre wisan ða ðe longe ær ymbðeahtiað, & hit ðonne on
10 lasð ðurhteoð.
- LVII. Ðætte on oðre wisan sint to monianne ða ðe ofthræ[d]lice lytla scylda wyrceað, on oðre wisan ða ðe hi gehealdað wið þa lytlan scylda, & ðeah hwiltidum afealleð on hefegum scyldum.
- 15 LVIII. Ðætte on oðre wisan sint to monianne ða ðe nan wuht godes ne onginnað; on oðre wisan ða ðe hit onginnað, & wel ne geendiað.
- LVIIII. Ðætte on oðre wisan sint to monianne ða ðe deogollice yfel doð & góð openlice; on oðre wisan ða ðe willað helan
20 ðæt hi to gode doð, & of [s]umum ðingum openlice kyðað ðæt hi willað ðæt mén wenen ðæt hi yfele bion.
- LX. Ymbe ðæt hu man monige scyndan seyle to ðæm ðætte his godan dæda ne weorðen to yfelum dædum.
- LXI. Ymbe ðæt hu mon ænne mon scyndan scile ðonne he yfle
25 costunga monige ðrowað.

in one way, in another way those who abstain from small sins, and yet sometimes fall into great sins.

- LVIII. That those who begin no good work are to be admonished in one way, in another those who begin it and do not end it well.
- LIX. That those who do evil secretly and good openly are to be admonished in one way, in another those who wish to conceal their good deeds, and to a certain extent openly show that they wish men to think they are evil.
- LX. How many a one is to be exhorted that his good works may not become evil.
- LXI. How a man is to be exhorted when he suffers many evil temptations.

LXII. Ðætte hwilum ða leohtan seylða bioð betran to forlætonne,
 ðylæs ða hefegran weorðen ðurhtogen [ðurhtogene].

LXIII. Ðætte ðara untrumena mod mon ne seyle eallenga to healice
 læran.

LXIII. Be ðæm weorcum ðæs lareowes & be his wordum.

LXV. Ðonne hwa ðis eal gefylled hæbbe, hu he ðonne seeal hine
 selfne geðencean & ongietan, ðylæs hine auðer oððe his
 lif oððe his lar to upahebbe.

Ðu leofesta broður, swiðe freondlice & swiðe fremsumlice ðu me
 tældest, & mid eaðmode ingeðonce ðu me ciddest, forðæm ic min
 mað, & wolde fleon ða byrðenne ðære hirdelican gemenne. Ðara
 byrðenna hefignesse, eall þæt ic his geman, ic awrite on ðisse and-
 weardan bec, ðylæs hi hwæm leohte ðyncen to underfonne; & ic
 eac lære þæt hira nan ðara ne wilnige þe hine unwærlice begá; & se
 þe hi unwærlice & unryhtlice gewilnige, ondræde he þæt he hi æfre
 underfenge. Nu ic wilnige þætte ðeos spræc stigge on þæt ingeðone
 ðæs leorneres, swæ swæ on sume hlædere, stæpmælum near & near,
 oðþæt hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige;
 & forðy ic hi todæle on feower: an is ðara dæla hu he on ðone
 folgoð becume; oðer hu he þæron libbe; ðridda [ðridde] is hu
 he þæron lære; feorða [feorðe] hu he his agene unðeawas ongietan
 wille & hira geðæf bion, þylæs he for ðy underfenge his eaðmod-
 nesse forlæte, oððe eft his lif sie ungelic his ðenenga, oððe he to
 ðriste & to stið sie for ðy underfenge his lareowdomes; ac gemetgige

LXII. That it is often better to leave the lighter sins alone, lest the
 more serious be carried out.

LXIII. That weak minds are not to be taught too loftily.

LXIV. Concerning the works of the teacher and his words.

LXV. When any one has performed all this, how he is then to
 consider and understand himself, lest either his life or
 teaching puff him up too much.

Thou dearest brother, very friendlily and very profitably thou
 blamedst me, and with humble spirit thou chidedst me, because I hid
 myself, and wished to flee the burden of pastoral care. The heavi-
 ness of which burdens (all that I remember of it) I will write

LXII. Ðætte hwilum ða leohtan scylda beoð beteran to forlætan,
 ðylæs ða hefegran weorðen ðurhtogen.

LXIII. Ðætte ða untruman mōd mon ne scyle eallinga to helice
 læran.

5 LXIIII. Be ðæm weorcum ðæs lareowes & be his wordum.

LXV. Ðonne hwa ðis eall gefylled hæbbe, hu he ðonne sceal hine
 selfne geðencean & ongietan, ðylæs hine auðer oððe
 his lif oððe his lar tó úpáhebbe.

þu leofusta broður, suiðe freondlice & suiðe fremsumlice ðu me
 10 tældesð, & [mid] eaðmode ingeðonce ðu me ciddesð, forðon ic min
 mād, & wolde fleon ða byrðenne ðære hirdelecan giemenne. Ðara
 byrðenna hefignesse, eall ðæt ic his geman, ic awrite on ðisse andwear-
 dan béc, ðylæs hi hwæm leohte ðyncen to underfōnne; & ic eac lære
 ðæt hira nan ðara ne wilnie ðe hine unwærlice begā; & se ðe hi un-
 15 wærlice & únryhtlice gewilnige, ondræde he ðæt he hi æfre u[n]der-
 fenge. Nu ic wilnige ðætte ðeos spræc stigge on ðæt ingeðone ðæs
 leorneres, suæ suæ on sume hlædre, stæpmælum near & near, oððæt
 hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige; &
 forðy ic [hi] todæle [on] feower: án is ðara dæla hu he on
 20 [ðone] folgoð becume; oðer hu he ðæron libbe; ðrida is hu he
 ðæron lære; feorðe is hu he his agene unðeawas ongietan wille
 & hira geðæf bion, ðylæs he for ðy underfenge his eaðmodnesse
 forlæte, oððe eft his lif sie ungelie his ðenunga, oððe he to ðriste
 & to stið sie for ðy underfenge his lareowdomes; ac gemetgige

of in this present book, lest they seem to any one easy to under-
 take; and I also advise no one to desire them who manages them
 rashly; and let him who desires them rashly and unrighteously fear
 ever undertaking them. Now I wish this discourse to rise in the
 mind of the learner as on a ladder, step by step, nearer and nearer,
 until it firmly stands on the floor of the mind which learns it; and
 therefore I divide it into four parts: one of the divisions is how he
 is to attain the dignity; the second how he is to live in it; the
 third is how he is to teach in it; the fourth is how he is to desire
 to perceive his own faults, and subdue them, lest, having at-
 tained it, he lose his humility, or, again, lest his life be unlike his
 ministration, or he be too presumptuous and severe because he has

hit se ege his agenra unðeawa, & befæste he mid his lifes bisenum ða lare ðæm þe his wordum ne geliefen; & ðonne he god weore wyrce, gemyne he ðæs yfles þe he worhte, þætte sio unrotnes, þe he for ðæm yflan [yflum] weorcum hæbbe, gemetgige ðone gefean þe he for ðæm godan weorcum hæfde; ðylæs he beforan ðæs diglan deman eagum sie ahæfen on his mode & on ofernettum aðunden, & ðonne ðurh þæt selflice his godan weore forlose. Ac monige sindon me swiðe onlice on ungelærednesse, ðeah þe hi næfre leorning-enihtas næren, wilniað ðeah lareowas to beonne, & ðynceð him swiðe leoht sio byrðen þæs lareowdomes, forðonþe hie ne cunnon þæt mægen his micelnesse. From ðære dura selfre ðisse bec, þæt is from onginne ðisse spræce, sint adrifene & getælde ða unwaran, þe him agniað ðone cræft ðæs lareowdomes þe hi na ne geleornodon.

I. Ðætte unlærede ne dyrren underfon lareowdom.

Forðonþe nan cræft nis to læronne ðæm þe hine ær geornlice ne leornode, forhwon beoð æfre swæ ðriste ða ungelæredan þæt hi underfón þa heorde ðæs lareowdomes, ðonne se cræft þæs lareowdomes bið cræft ealra cræfta? Hwa nat þæt ða wunda ðæs modes bioð digelran ðonne þa wunda ðæs lichoman? & ðeah þa worldlecan læceas scomað þæt hi onginnen þa wunda lacnian þe hi gesion ne magon, & huru gif hi nouðer gecnawan ne cunnon ne þa medtrymnesse ne eac þa wyrta þe ðær wið sculon. & hwilon ne scomað ða þe ðæs modes læceas bion scoldon, ðeah þe hi nane wuht [nanwuht] ongitan

attained the post of instruction; but let the fear of his own faults moderate it, and let him confirm with the example of his life his teaching for those who do not believe his words; and when he has performed a good work, let him remember the evil he has done, that his contrition for his evil deeds may moderate his joy for his good works; lest he be puffed up in spirit before the eyes of the unseen Judge, and inflated with pride, and so through his egotism lose his good works. But there are many who seem to me to be very similar in want of learning, who, although they were never disciples, yet wish to be teachers, and think the burden of teaching very light, because they do not know the power of its greatness. From the very door of this book, that is, from the beginning of this discourse, the unwary are driven away and blamed, who arrogate to themselves the art of teaching which they never learned.

hit se ege his agenra unðeawa, & befæste he mid his lifes bisenum
 ða lare ðæm ðe his wordum ne geliefen ; & ðonne he gód weorc wyrce,
 gemyne he ðæs yfeles ðe he worhte, ðette sio únrótnes, ðe he for ðæm
 yflan weorcum hæbbe, gemetgige ðone gefean ðe he for ðæm godan
 5 weorcum hæfde ; ðylæs he beforan ðæs diegfan deman eagum sie
 áhafen on his mode & on ofermettum aðunden, & ðonne ðurh ðæt
 selfice his godan weorc forleose. Ac monige sindon me suiðe ónlíce
 ón úngelærednesse, ðeah ðe hi næfre leorningcnihtas næren, wilniað
 ðeah lareowas to beonne, & ðyncet him suiðe leoht sio byrðen ðæs
 10 lareowdomes, forðonðe hi ne cunnon ðæt mægen his micelnesse.
 From ðære dura selfre ðisse béc, ðæt is from onginne ðisse spræce,
 sint adrifene & getælde ða únwaran, ðe him agniat ðone cræft ðæs
 lareowdomes ðe hi na ne geleornodon.

I. Ðætte unlærde ne dyrren underfón lareowdóm.

15 Forðonðe nan cræft nis to læranne ðæm ðe hine ær geornlice
 ne leornode, forhwon beoð æfre suæ ðriste ða ungelæredan ðæt hi
 underfón ða heorde ðæs lariowdomes, ðonne se cræft ðæs lareowdomes
 bið cræft ealra cræfta? Hua nât ðæt [ða] wunda ðæs modes bioð
 digelran ðonne ða wunda ðæs lichaman? & ðeah ða woroldlecan
 20 læcas scomað ðæt hi ong[i]nnen ða wunda lacnian ðe hi gesion ne
 magon, & huru gif hi nouðer gecnawan ne cunnan ne ða medtrymnesse
 ne eac ða wyrta ðe ðærwið sculon. & hwilon ne scomað ða ðe ðæs
 modes læceas beon scoldon, ðeah ðe hi nane wuht óngitan ne cunnon

I. That the unlearned are not to presume to undertake the office
 of teacher.

Since no art can be taught by him who has not diligently learnt
 it before, why are the unlearned ever so rash as to undertake the
 care of teaching, when the art of teaching is the art of all arts?
 Who does not know that the wounds of the mind are more obscure
 than the wounds of the body? And yet worldly physicians are
 ashamed of undertaking to cure wounds which they cannot see,
 especially if they neither understand the disease nor the herbs which
 are to be employed. And sometimes those who are to be physicians
 of the mind, although they cannot understand anything of the spi-
 ritual precepts, are not ashamed of taking upon themselves to be phy-

ne cunnon þara gæstleccena beboda, þæt hi him onteoð þæt hi sin heortan læceas. Ac forðæmpe nu eal se weorðscipe ðisse worlde is gecyrrad, Gode ðonc, to weorðscipe ðam æwfæstestan [æwfestum], þæt þa sindon nu weorðoste þe æwfæstosðe sindon, forðon licet swiðe monig ðæt he æwfæst lareow sie, þe he wilnað micle worldare habban. Be ðam Crist selfa clipode, & þus cwæð: Hi seceað þæt hi mon ærest grete & weorðige on ceapstowum & on gebiorcipum, & þæt hi fyrrest hlynigen æt æfengiflum, & þæt yldeste setl on gemetingum hi seceað. Forðæm hi swæ mid [on] ofermettum & mid upahæfennesse becomað to ðære are ðære hirdelecan gemenne, hi ne magon medumlice ðenian þa ðenunga, & ðære eaðmodnesse lareowas bion; ac sio tunge bið gescended on ðam lareowdome ðonne hio oðer lærð, oðer [hio] geleornode. Swelcum monnum Dryhten eiddo ðurh ðone witgan, & him swele oðwat, þa he cwæð: Hi ricsodon, næs ðeah mines ðonces; ealdormen hi wæron, & ic hi ne cuðe. Ða þe swæ ricsiað, hi ricsiað of hira agnum dome, næs of ðæs hihstan deman, ðonne hi ne bioð mid nanre sylle underscotene þæs godcundlican mægenes, ne for nanum cræfte gecorene, ac mid hira agenre gewilnunge hi bioð onbærnde, þæt hi gereafiað swæ heane lareowdom swiður ðonne hi hine gearnigen. Hi ðonne se ecea & se digla dema upahefð swelce he hi nyte, & geðafiende he hit forbirð for ðam dome his geðylde. Ac ðeah he on ðam hade fela wundra wyrren, eft ðonne hi to him cumað, he cwæð [ewið]: Gewitað from me ge unryhtwyrhtan; nat ic hwæt ge sint. Eft he hi ðreade ðurh ðone witgan for hira ungelærednesse, þa he cwæð: Ða hirdas næfdon andgit:

sicians of the mind. But since now all the honour of this world is turned by the grace of God to the honour of the pious, so that now the most pious are in greatest estimation, many pretend to be pious teachers because they desire great worldly honour. On which subject Christ himself exclaimed, and said thus: "They desire to be greeted first, and honoured in market-places and at banquets, and to recline first at suppers, and they seek the most honourable seat in assemblies." Since with pride and vainglory they thus arrive at the honour of pastoral care, they are unable properly to fulfil the duties of their ministration and to become teachers of humility; but their exhortation in teaching is disgraced, when they teach one thing, having learnt another. Such men God chided through the prophet,

þara gæstlecena beboda, þæt hie him ónteoð þæt hie sien heortan
 læcas. Ac forðonðe nú eall se weorðs[ci]pe ðisse worolde is gecierred,
 Gode ðonc, to weorðscipe ðæm æwfæstam, þæt ða sindon nú weorðoste
 ðe æwfæstoste sindon, forðon licet suið[e] monig þæt he æwfæsð lareow
 5 sie, ðe he wilnað micle woroldare habban. Be þam Crisð selfa
 cleopode, & ðus cwæð: Hi secað þæt hi mon ærest grete & weorðige
 on ceapstowum & on gebeorscipum, & þæt hie fyrrest hlynigen æt
 æfengiefum, & þæt ieldesðe setl on gemetengum hi secað. Forðon
 hie sua ón ofermettum & mid [úp]áhafenesse becomað to ðære áre
 10 ðære hirdelecan giemenne, hi ne magon medomlice ðenian ða ðenunga,
 & ðære eaðmodnesse lareowas bion; ac sio tunge bið gescinded on
 ðam lariowdome ðonne hio oðer lærð, oðer hio liornode. Suelcum
 monnum Dryhten cidde þurh ðone witgan, & him suele oðwát, ða
 he cuæð: Hie ricsedon, næs ðeah mines ðonces; ealdormen hi
 15 wæron, & ic hie ne cuðe. Ða ðe sua ricsieað, hi ricsiað of hira
 agnum dome, næs of ðæs hiehstan deman, ðonne hi ne beoð mid
 nanre sylle underscotene ðæs godcundlican mægenes, ne for nanum
 cræfte gecorene, ac mid hira agenre gewilnunge hie bioð onbærneðe,
 þæt hie gereafiað sua heane lariowdóm suiðor ðonne [hi] hine geearnien.
 20 Hie ðonne se éca & se diegla dema úpáhefeð suelece he hi nyte, &
 geðafiende he hit forbireð for ðam dome his geðylde. Ac ðeah hi
 on ðam hade fela wundra wyrren, eft ðonne hi to him cumað, he
 cuið: Gewitað from me ge unryhtwyrhtan; nat ic hwæt ge siut.
 Eft he hie þreade þurh ðone witgan for hira ungelærednesse, ða
 25 he cuæð: Ða hierdas næfdon &git: hie (h)æfdon mine æ, & hi me

and reproached them with such doings, when he said: "They reigned,
 but not by my will; they were princes, and I knew them not."
 Those who so rule, rule through their own power, not through that
 of the highest Judge, since they are not supported on any foundation
 of the divine power, nor chosen for any excellence, but they are in-
 flamed by their own desire, so as to seize on so high an office rather
 than obtain it by their deserts. And the eternal and unseen Judge
 exalts them as if he knew them not, and suffers it without interfering,
 as an example of patience. But though they perform many wonders
 in their office, when they come to him he says, "Depart from me, ye
 evildoers; I know not what ye are." Again, he rebuked them
 through the prophet for their want of learning, when he said, "The

hi hæfdon mine æ, & hi me ne gecnewon. Se þe Godes bebodu ne gecnæwð, ne bið he oncnawen from Gode. Ðæt ilce cwæð Paulus : Se þe God ne ongit, ne ongit God hine. Unwise lareowas cumað for ðæs folces synnum. Forðon oft for ðæs lareowes unwisdome misfarað þa hiremen, & oft for ðæs lareowes wisdomes unwisum hiremonnum bið geborgen. Gif ðonne ægðer bið unwis, ðonne is to geðencenne hwæt Crist self cwæð on his godspelle, he cwæð : Gif se blinda ðone blindan lædeð, hi feallað begen on anne pyt. Be ðæm ilcan se salmscop cwæð : Sin hira eagan aðistrode þæt hi ne gesion, & hira hrycg simle gebigged. Ne cwæð he þæt forðyþe he ænegum men ðæs wysete oððe wilnode, ac he witgode swæ swæ hit geweorðan sceolde. Soðlice ða eagan þæt bioð ða lareowas, & se hrycg þæt sint ða hiremenn ; forðon ða eagan bioð on ðæm lichoman foreweardum & ufewardum, & se hrycg færð æfter ælcere wuhte ; swæ gað ða lareowas beforan ðæm folce, & þæt folc æfter. Ðonne ðæm lareowum aðistriað ðæs modes eagan, ðe beforan gán sceoldon mid godum bisnum, ðonne gebigð þæt folc hira hrycg to [mid] hefegum byrðenum monegum.

II. Ne eft ða gelæredan þa swæ nyllað libban swæ hie on bocum leornodon, þæt hie ne sceoldon underfón ða are ðæs lareowdomes.

Monige eac wise lareowas winnað mid hira ðeawum wið ðam [ða] gastlican bebodum [bibodu] þe hi mid wordum lærað, ðonne hi on oðre wisan libbað on oðre hi lærað. Oft ðonne se hirde gæð on

shepherds had not understanding ; they had my law, and knew me not." He who knows not God's commands is not acknowledged by God. The same said St. Paul : "He who knows not God, God knows not him." Foolish teachers come for the people's sins. Therefore often through the teacher's folly the disciples come to grief, and often through the teacher's wisdom foolish disciples are preserved. If, then, both are foolish, we must consider what Christ himself said in his Gospel, he said : "If the blind lead the blind, they will both fall into a pit." On the same subject the Psalmist spoke : "May their eyes be dimmed that they may not see, and their back always bent." He did not say this because he wished or desired it to befall any man, but he prophesied how it was to happen. For

ne gecniowon. Se ðe Godes bebodu ne gecnæ(w)ð, ne bið he on-
 cnawen from Gode. Ðæt ilce cuæð *sanctus* Paulus : Se ðe God ne
 ongit, ne ongit God hine. Unwise lareowas cumað for ðæs folces
 synnum. Forðon oft for ðæs lareowes unwisdome misfarað ða
 5 hieremenn, & oft for ðæs lareowes wisdome unwisum hieremonnum
 bið geborgen. Gif ðonne ægðer bið unwis, ðonne is to geðencanne
 hwæt Crisð self cuæð on his godspelle, he cwæð : Gif se blinda ðone
 blindan læt, hi feallað begen on ænne pytt. Be ðæm ilcan se sealm-
 scop cuæð : Sien hira eagan aðistrote ðæt hi ne geseon, & hiora hryge
 10 simle gebieged. Ne cuæð he ðæt forðyðe he ænegum men ðæs
 wyscte oððe wilnode, ac he wīt gode sua sua hit geweorðan sceolde.
 Soðlice ða eagan ðæt beoð ða lareowas, & se hryge ðæt sint ða hiere-
 menn ; forðan ða eagan bioð on ðam lichoman foreweardum & ufewardum,
 & se hrycg færð æfer ælcra wuhte ; sua gáð ða lareowas beforan
 15 ðæm folce, & ðæt folc æfter. Ðonne ðam lareowum aðistriað ðæs
 modes eagan, ðe beforan gán scoldon mid godum bisenum, ðonne
 gebigð ðæt folc hira hry[c]g to hefegum byrðenum manegum.

II. Ne eft ða gelæredan ðe swa nyllað libban swa hie ón bocum
 leornedon, ðæt hi scoldon ne underfon [ða are] ðæs lareow-
 20 domes.

Monige eac wis[e] lareowas winnað mid hira ðeawum wið ða gæsð-
 lecan bebodu ðe hi mid wordum lærað, ðonne hie on oðre wisan libbað
 on oðre hi lærað. Oft ðonne se hirde gæð on frecne wegas, sio hiord

the eyes are the teachers, and the back the disciples ; because the
 eyes are in the front and upper part of the body, and the back
 comes after everything ; and in the same way the teachers go before
 the people, and the people after. When the eyes of the teacher's
 mind are dimmed, which ought to go before with good examples,
 the people bend their backs under many heavy burdens.

II. Nor, again, let the learned, who are not willing to live as they
 have learnt in books, undertake the dignity of teaching.

Many wise teachers also fight with their behaviour against the spi-
 ritual precepts which they teach with words, when they live in one
 way and teach in another. Often when the shepherd goes by dan-

frecne wegas, sio hiord þe unwærre bið, gehrist. Be swelcum hirdum cwæð se witga : Ge fortrædon Godes sccapa gærs & ge gedrefdon hira wæter mid eowrum fotum, ðeah ge hit ær undrefed druneon. Swæ ða lareowas hi drineað swiðe hlutor wæter, ðonne hi ðone godeundan wisdom liorniað, & eac ðonne hi hine lærað; ac hi hit gedrefað mid hira agnum unðeawum, ðonne ðæt fole bisenað on hira unðeawum, nalles on hira lare. Ðeah ðæt fole ðyrste ðære lare, hi hie ne magon drincan, ac hio bið gedrefed midðæmpe ða lareowas oðer doð oðer hi lærað. Be ðæm Dryhten cwæð eft ðurh ðone witgan : Yfle preostas bioð folces hryre. Ne dereð nan mon swiður ðære halgan gesomnunge ðonne ða þe ðone noman underfoð & ða endebyrdnesse ðæs halgan hades, & ðonne on woh doð; forðon hi nan mon ne dear ðreagean ðeah hi agylten, ac mid þæm bioð synna swiðe gebrædda, þe hi bioð swa geweorðode. Ac hi woldon selfe fleon ða byrðenne swæ micelre scylde, ða þe his unwierðe wæron, gif hi mid hira heortan earum woldon gehiran & geornlice geðencean ðone Cristes ewide, þe he cwæð : Se þe ænigne ðissa ierminga beswicð, him wære betre ðæt him wære sumu esuleweorn to ðæm swiran getigged, & swæ aworpen to sæs grunde. Ðurh ða cweorne is getaenod se ymbhwyrft ðisse worlde & eac monna lifes & hira geswines, & ðurh ðone sægrund [sæs gr.] hira ende & se siðemesta dom. Ðonne bið sio cweorn becirred ðonne se mon bið geendod; ðonne bið sio micle cwiorn becirred ðonne ðeos world bið geendod. Se ðonne þe to [Se þonne to] halgum hade becymð, & ðonne mid yflum bisnum oððe worda oððe weorca oðre on wôn gebringð, betre him wære þæt he on læssan hade & on eorðlecum weorcum his lif

gerous ways, the flock, which is too unwary, falls. Of such shepherds the prophet spoke : "Ye trod down the grass of God's sheep, and ye defiled their water with your feet, though ye drank it before undefiled." Thus the teachers drink very pure water when they learn the divine wisdom, and also when they teach it; but they defile it with their own vices, and set an example to the people by their vices, not by their instruction. Though the people thirst for instruction, they cannot drink it, but it is defiled by the teachers doing one thing and teaching another. Of whom again God spoke through the prophet : "Bad priests are the people's fall." No man injures more the holy assembly than those who assume the name and order of the holy office, and then pervert it; for no man dare admonish them

ðe unwærre bið, gehrist. Be suelcum hirdum cwæð se witga: Ge
 fortrædon Godes sceapa gærs & ge gedreflon hiora wæter mid iowrum
 fotum, ðeah ge hit ær undrefed druncen. Sua ða lareowas hi drincað
 suiðe hluter wæter, ðonne hi ðone godcundan wisdóm leorniað, & eac
 5 ðonne hie hiene lærað; ac hie hit gedrefað mid hira agnum unðeawum,
 ðonne ðæt folc bisenað on hira unðeawum, nals on hira lare. Ðeah ðæt
 folc ðyrste ðære lare, hie hie ne magon drincan, ac hio bið gedrefed
 midðamðe ða lareowas oðer dōð oðer hie lærað. Be ðæm Dryhten
 cwæð eft ðurh ðone witgan: Yfle preostas bioþ folces hryre. Ne
 10 dereð nan mon suiðor ðære halgan gesomnunge ðonne ða ðe ðone
 noman underfōð & ða endebyrdnesse ðæs halgan hades, & ðonne on
 wóh ðóð; forðon hie nan monn ne dearr ðreag[c]an ðeah hie agylten,
 ac mid ðam beoð synna suiðe [ge]brædda ðe hie beoð sua geweorðade.
 Ac hie woldon selfe fleon ða byrðenne sua micelre scylde, ða ðe his
 15 unwierðe wæron, gif hie mid hiora heortan earum woldon gehieran &
 geornlice geðencan ðone Cristes cuide, ða he cuæð: Se ðe ænigne ðissa
 ierminga besuicð, him wære betcre ðæt him wære sumu esuleweorn to
 ðæm suiran getiged, & sua áworpen to sæs grunde. Ðurh ða cweorne
 is getacnod se ymbhwyrft ðisse worolde & eac monna lifes & hira
 20 gesu[i]nces, & ðurh ðone ságrund hira ende & se siðemesða demm.
 Ðonne bið sio cweorn becierred ðonne se monn bið geendod; ðonne
 bið sio miele cweorn becierre[d] ðonne ðeos weorlde bið geendod. Se
 ðonne to halgum hade becymð, & ðonne mid yflum bisnum oððe
 worda oððe weorca oðre on wón gebringð, betre him wære ðæt he on
 25 læssan hade & ón corðlicum weorcum his lif geendode; forðæm gif he

if they do wrong, and sins become very widely extended, since they
 are so much honoured. But they would of their own accord flee
 the burden of so great a sin, being unworthy of it, if they would
 hear with the ears of their heart, and carefully consider the words
 of Christ, when he said, "He who deceives one of these little ones,
 it were better for him to have a millstone tied to his neck, and
 so to be thrown to the bottom of the sea." By the mill is signi-
 fied the circuit of this world, and alsó of man's life, and their
 toil, and by the bottom of the sea their end and the last judgment.
 The mill is turned when the man is ended; the great mill is turned
 when this world is ended. He who attains holy orders, and with
 bad examples, either of words or of works, leads others astray, it

geendode ; forðæm gif he on ðæm wel deð, he hæfð ðæs god lean, gif he yfle deð, læsse wite he ðrowað on helle, gif he ana ðæder cymð, ðonne he dó, gif he oðerne mid him ðæder bringð.

III. Be ðære byrðenne ðæs reccendomes, & hu he scile eall earfeðo forseon, & hu forht he sceal bion for ælere orsorgnesse.

Forðæm we ðis feaum wordum sædon, þe we woldon gecyðan hu micel sio byrðen bið ðæs lareowdomes, ðylæs ænig hine underfón durre ðara þe his unwierðe sie, ðylæs hi ðurh ða wilnunga ðære worldare underfó ðone ladteowdom ðæs forlores. Swiðe medomlice Iacobus se apostol his stirde, þa he cwæð : Broður ne beo eower to fela lareowa. Forðæm se wealhstod self Godes & monna, ðæt is Crist, fleah eorðrice [eorþlic rice] to underfónne. Se se þe ealne ðone wisdom ðæra uferrena gasta oferstigð & ær worlde ricsode on hefonum, hit is awriten on ðæm godspelle, Iudeas comon & woldon hine don nidenga to kyninge. Ða se hælend þæt ongeat, þa becirde he hi & gehydde hine. Hwa meahste ieð monnum rædan butan scylde, ðonne se þe hi gescop? Ne fleah he ðy rice ðy his ænig mon bet wirðe wære, ac he wolde us ða bisene astellan [asællan] þæt we his to swiðe ne gidsodon ; & eac wolde for us ðrowian. He nolde bion kyning, & his agnum willum [willan] he com to rode gealgan. Ða weorðmynde kynehades he fleah, & þæt wite ðæs fracðlicostan deaðes he geceas, forðæm þætte we, þe his limo sindon, leornodon æt him þæt we flugen ða olicunga ðisses middangeardes ; & eac ðæt þæt

were better for him to end his life in a humbler station and in earthly works ; for if he do well in them he will have a good reward for it, if he do ill he will suffer less torment in hell if he arrive there alone, than if he bring another with him.

III. Of the burden of rule, and how he is to despise all toils, and how afraid he must be of every luxury.

We have said thus much in few words, because we wished to show how great is the burden of teaching, lest any one dare undertake it who is unworthy of it, lest he through desire of worldly honour undertake the guidance of perdition. Very justly the apostle James forbade it when he said, "Brothers, let there not be too many masters among

on *ƿæm* wél deð, he hæfð ðæs gód lean, gif he yfle deð, læsse wíte he ðrowað ón helle, gif he ana ðider cymð, ðonne he dó, gif he oðerne mid him ðider bringð.

5 III. Be ðære byrðenne ðæs reccenddomes, & hu he seyle eall earfoðu forsion, & hu for(h)t he sceal beon for ælere orsorgnesse.

Forðon we ðiss feawum wordum sædon, ðy we woldon gecyðan hu micel sio byrðen bið ðæs lareowdomes, ðylæs ænig hine únderfón durre ðara ðe his unwierðe sie, ðylæs hie ðurh ða wilnunga ðære woroldære underfó ðone latteowdom ðæs forlores. Suiðe medomlice
 10 Iacobus se apostol his stirde, ða he cuæð : Broðor ne beo cower to fela [lareowa]. Forðæm se wealhstod [self] Godes & monna, ðæt is Crist, fleah eorðrice to underfonne. Se se ðe ealne ðon[c] wisdóm ðara uferrenna gæsta oferstigð & ær worolde ricsode on hefenum, hit is awriten on ðæm godspelle, Iudeas comon & woldon hine dón niedenga to cyninge.
 15 Ða se Hælend ðæt ongeat, ða becierde he hie & gehydde hiene. Hwa meahthe ieð monnum rædan butan scylde, ðonne se ðe hi gescop? Ne fleah he ðy rice ðy his ænig monn bét wyrðe wære, ac he wolde us ða bisene astellan, ðæt we his to suiðe ne gitseden ; & eac wolde for ús ðrowian. He nolde beon cyning, & his agnum willan he com to rode
 20 gealgan. Ða weorðmynde cynchades he fleah, & ðæt wite ðæs fraceðlecestan deaðes he geceas, forðam ðætte we, ðe his liomu sindon, leornedon æt him ðæt we flugen ða olicunga ðisses middan-geardes ; & eac ðæt ðæt we his ege & his brogan us ne óndreden, &

you." Therefore the mediator himself between God and men, that is Christ, shunned undertaking earthly rule. He who surpasses all the wisdom of the higher spirits, and reigned in heaven before the world was, it is written in the Gospel that the Jews came and wished to make him king by force. When the Saviour perceived it, he dismissed them and hid himself. Who could easier rule men without sin than he who created them? He did not shun supremacy because any man was worthier of it, but he wished to set us an example of not coveting it too much ; and also wished to suffer for us. He wished not to be king, yet of his own free will he came to the cross. He shunned the honour of reigning, and chose the punishment of the most ignominious death,

we his ege & his brogan us ne ondreden, & for soðfæstnesse þæt we lufien geswine, & orsorgnesse we us ondræden, & hi forðy forbugen. Forðæm for ðære orsorgnesse monn oft ađint on ofermettum, & þa earfeðu ðurh sar & ðurh sorge hine geelænsiað & geeaðmedað. On ðæm gesuntfulnessum ðæt mod wirð upahæfen ; & on ðæm earfeðum, ðeah hit ær upahæfen wære, hit bið geeaðmeded. On ðære gesuntfulnessum mon forgit his selves ; on ðæm geswincum he sceal hine selfne geðencean, ðeah he nulle. On ðære orsorgnesse oft þæt he to gode gedyde he forlist ; on ðæm earfeðum oft þæt he [longe] ær to yfle gedyde, he hit (*om.*) gebet. Swiðe oft mon bið þære earfoðnesse lareowdome underðided, ðeah he ær nolde his lareowes ðeawum & larum bion. Ac ðeah hine ðonne ða broeu getyn & gelæren, sona, gif he on rice becymð, for ðære weorðunge ðæs folces he bið on ofermetto awended, & gewunað to ðæm gilpe. Swa swa Saul se cyning, ærest he fleah ðæt rice, & tealde hine selfne his swiðe unwierðne. Ac sona swa he ðone onwald onfeng ðæs rices, he astag on ofermetto, & hine bealg wið ðone ilean Samuhel þe hine ær on ðæm rice gebrohte, & hine to gehalgode, forðæmþe he him sæde beforan ðæm folce his unðeawas, þa he him ær hira ðonces gestiran ne meahste ; & þa he him fram wolde, þa feng [gefeng] he hine, & toslat his hrægl, & hine geunarode. Swæ eac David, se folneah on eallum ðingum Gode licode, sona swæ he ða byrðen(n)e næfde swæ manegra earfoða, he wæs mid ofermettum gewundod, & þæt swiðe wælhreowlice geeyðde on Urias slege his agnes holdes ðegnes, for ðære scamleaslican wilnunge [gewilnunge] his wifes. Se ilca se

that we who are his members might learn from him to shun the seductions of this world ; and also that we might not dread its fear and terror, and for the sake of truth, love toil and dread luxury, and therefore avoid it. For through luxury men are often inflated with pride, while hardships through pain and sorrow purify and humble them. In prosperity the heart is puffed up ; in adversity, even if it were formerly puffed up, it is humbled. In prosperity men forget themselves ; in adversity they must remember themselves, even if they are unwilling. In prosperity they often lose the good they formerly did ; in adversity they often repair the evil they long ago did. Often a man is subjected to the instruction of adversity, although before he would not follow the moral example and instruction of his

for soðfæsðnesse ðæt we lufigen gesuine, & orsorgnesse we us
 ondræden, & hi forðy forbugen. Forðam for ðære orsorgnesse monn
 oft áðint on ofermettum, & ða earfeðu ðurh sár & ður(h) sorge
 hiene geclænsiað & geeaðmedað. On ðæm gesundfulnessum ðæt
 5 mōd wierð úpáhafen; & on ðæm earfeðum, ðeah hit ær úpáhafen
 wære, hit bið geeaðmedd. On ðære gesundfulnessse monn forgiett
 his selfes; on ðæm gesuincum he sceal hine selfne geðencean, ðeah he
 nylle. On ðære orsorgnesse oft ðæt he to gode gedyde he forliesð; on
 ðæm earfoðum oft ðæt he longe ær to yfle gedyde, he gebett. Suiðe
 10 oft monn bið ðære earfoðnesse lareowdome underðieded, ðeah he ær
 nolde his lareowes ðeawum & larum bion. Ac ðeah hine ðonne ða
 brocu getýn & gelæren, sona, gif he on rice becymð, for ðære weorð-
 unge ðæs folces, he bið ón ofermettu awended, & gewunað to ðæm
 gielpe. Sua sua Saul s[c] cyning, æresð he fleah ðæt rice, & tealde
 15 hine selfne his suiðe únwierðne. Ac sona sua he ðone anwald onfeng
 ðæs rices, he ástag on ofermetto, & hine bealg wið ðone ilcan Samuel
 ðe hine ær on ðæm rice gebrohte, & hine to gehalgode, forðamðe he
 him sæde beforan ðam folce his únðeawas, ða he him ær hiera ðonces
 gestieran ne meahte; & ða he him from wolde, ða gefeng he hine, &
 20 toslat his hrægl, & hine geunarode. Sua eac Daut, ðe folneah on
 eallum ðingum Gode licode, sona sua he ða byrðenne næfde sua
 monegra earfeða, he wæs mid ofermettum gewundad, & ðæt suiðe
 wælhreowlice gecyðde on Úrias slæge hi[s] agenes holdes ðegnes, for
 ðære scamleaslecan gewilnunge his wifes. Se ilca se monegum yfelum

teacher. But although schooled and taught by adversity, soon, if he
 attain to power, through the homage of the people he becomes proud
 and accustomed to presumption. As king Saul at first declined
 the throne, and deemed himself quite unworthy of it. But as soon
 as he obtained the rule of the kingdom, he became proud, and was
 angry with that same Samuel who formerly brought him to the throne,
 and consecrated him, because he told him of his faults before the
 people, since he could not control him before with their approval;
 and when he wished to depart from him, he seized him, and tore his
 clothes, and insulted him. So also David, who pleased God in nearly
 everything, as soon as he had not the burden of so many troubles,
 he was wounded with pride, and showed it very cruelly in the murder

monegum yflum wið hine selfne forworhtum ær geárode, he wearð eft swæ ungemetlice grædig ðæs godan deaðes, butan ælere scylde & ælere wiðerweardnesse wið hine. Se ilca Daid þe forbær þæt he ðone kyning ne yflode, þe hine on swæ heardum wræce gebrohte, & of his earda adræfde, þa he his wel geweald ahte on ðæm scræfe, he genam his loðan ænne læppan to taene þæt he his gewald ahte, & hine ðeah for ðæm ealdan treowum forlet. Se ilca Daid miclum his agnes herges pleh, & monigne forsende, þær he ymb his getreowne ðegn unsynnigne sirede. Sio scyld hine swiðe feor of ealra haligra rime atuge, ðær him eft ða geswinc & ða carfeðu ne gehulpen.

IV. Ond hu oft sio bisgung ðæs rices & ðæs recendomes toslit ðæt mod ðæs recceres.

Swiðe oft gedrefð þa heortan sio monigfalde giemen ðæs underfangnan lareowdomes, & þonne ðæt mod bið on monig todæled, hit bið on anes hwæm þe unfæstre, & eac ðy unnyttre. Be ðæm cwæð Salomon se snotta: Sunu min, ne todæl ðu on to fela ðin mod, & ðin weorc endemes. Forðon oft ðonne mon forlet ðone ege & ða fæstrædnesse þe he mid ryhte on him inuan habban sceolde, hine spænð his mod to swiðe monegum unnyttum weorce. He sorgað ymb ða, & bið ðara swiðe gemyndig, & forgit his selfes, ðonne he swiður his mod gebint to ðæm unnyttan [unnyttan] weorcum ðonne he ðyrfe. Him bið swæ swæ ðæm menn þe bið abisgod on færelte mid oðrum cirrum, oðþæt he nat hwæder he ær wolde, ne geðencean

of Uriah, his own faithful servant, for the shameless desire of his wife. The same one who formerly spared him who had sinned against him with so many evils, became so immoderately eager for the death of the virtuous Uriah, without any crime or offence against himself. The same David who forbore injuring the king who brought him into such painful exile, and drove him from his country, when he had him completely in his power in the cave, took a lappet of his coat as a sign of having had him in his power, and yet let him escape for his former allegiance. The same David exposed his own army to great danger, and caused many to perish, when he laid snares for his faithful and innocent servant. The sin would have removed him very far from the number of all the saints, had not his toils and troubles come to his help again.

wið hine selfne forworhtum ær gearode, he wearð eft sua ungemetlice grædig ðæs godan deapes butan ælcere seylde & ælcere wiðerweardnesse wið hine. Se ilca Dauid ðe forbær ðæt he ðone kyning ne yfelode, ðe hine on sua heardum wræce gebrohte, & of his earde ádræfde, ða
 5 he his wel geweald ahte on ðæm seræfe, he genom his loðan ænne læppan to tacne ðæt he his geweald ahte, & hine ðeah for ðam ealdan treowum forlét. Se ilca Dauid miclum hi[s] agenes herges pleah, & monig[ne] forsende, ðær he ymb his getreowne ðegn únsynnigne sierede. Sio scyld hine suiðe feorr óf ealra haligra rime atuge, ðær
 10 him eft ða gesuinc & ða earfeðu ne gehulpen.

IV. Ond hu oft sio bisgung ðæs rices & ðæs recedomes toslit ðæt mod ðæs recceres.

Suiðe oft gedrefeð ða heortan sio manigfealde giemen ðæs underfangenan lareowdomes, & ðonne ðæt mód bið o[n] monig todæled, hit
 15 bið on anes hwæm ðe unfaestre, & eac ðe un(n)yttre. Bi ðam cuæð Salomonn se snottra : Sunu mín, ne todæl ðu on to fela ðin mód, & ðin weorc endemes. Forðan oft ðonne mon forlæt ðone ege & ða fæs-ðrædnesse ðe he mid ryhte on him innan habban scolde, hine spænð [his mód] to suiðe manegum unnyttum weorce. He sorgað ymb ða, &
 20 bið ðara suiðe gemyndig, & forgiett his selfes, ðonne he suiðor his mod gebint to ðam unnytttran weorcum ðonne he ðyrfe. Him bið [sua] sua ðam menn ðe bið abisgod on færelde mid oðrum cierrum, oððæt he nát hwider he ær wolde, ne geðencan ne con hwæt him

IV. And how often the trouble of rule and government distracts the mind of the ruler.

Very often the manifold care of teaching when it is undertaken disturbs the heart, and when the mind is divided among many objects it is the less firm in each, and also less useful. Of which spoke the wise Solomon : "My son, do not divide thy mind among too many things, and thy works likewise." For often when a man loses the fear and firmness which he ought properly to have within him, his mind allures him to many useless works. He is concerned for them, and very mindful of them, and forgets himself, when he occupies his mind with the useless works more than he ought. He is like the man who is occupied on a journey with other affairs,

ne can hwæt him losað on ðære gælinge þe he þa hwile amirð, & hu swiðe he on ðæm gesyngað. Ne wende na Ezechias Israhela kyning þæt he gesyngode, þa he lædde þa elðeodgan ærendracan on his maðmhus, & him geiewde his goldhord. Ac he onfunde ðeah Godes irre on ðæm hearne þe his bearne æfter his dagum becom. & ðeah he wende þæt hit nan syn nære. Oft ðonne hwæm gebyreð þæt he hwæt mærliecs & wunderliecs gedeð, & his ðonne wundriað ða þe him underðidde bioð, & hine heriað, ðonne ahefð he hine on his mode, & his Deman ierre fullice to him gecigð, ðeah þe he hit on yflum weoreum ne geopenige. Swæðeah mid ðy selflice se Dema bið genided to ðæm irre, & se Dema se ðæt ingeðone eal wat, he eac ðæm ingeðonce demð. We magon monnum bemiðan ure geðone & urne willan, ac we ne magon Gode. Hwæt se Babilonia kyning wæs swiðe upahæfen on his mode for his onwalde & for his gelimpe, þa he fægenode þæs miclan weorces & fægernesse ðære ceastre, & hine othof innan his geðolte eallum oðrum monnum, & swigende he cwæð on his mode: Hu ne is ðis nu sio micle Babilon þe ic self atimbrede to kynestole & to ðrymme, me selfum to wlite & to wuldre, mid mine agne mægene & strengeo? Ða swigendan stefne swiðe hræðe se digla Dema gehirde, & him swiðe undigellice geondvyrde mid ðæm witum þe he hit swiðe hrædlice wræc. Þa upahæfenesse he arasode & hi getælde, þa he hine ásced of ðæm worldrice, & hine gehwirfde to ungesceadwisum neatum, & swæ awende mode he hine geðidde to feldgongendum deorum; & swæ ðy ðearlan do(me) he forleas his mennisce. Se ilca se þe wend(e þæt) he wære ofer ealle

until he knows not whither he formerly wished to go, and cannot think what he loses in the delay, and how greatly he sins therein. Hezekiah, king of Israel, did not think that he sinned when he led the foreign ambassadors into his treasury, and showed them his treasures. But he experienced God's anger in the misery which came on his child after his days. And yet he thought it was no sin. Often when any one happens to do anything famous and wonderful, and those who are under him, admiring it, praise him, he is puffed up in spirit, and completely calls down on himself the severe anger of his Judge, although he does not show it in bad deeds. Yet through his pride the Judge is compelled to anger, and the Judge, who knows all the thoughts of the mind, also judges those thoughts. We can hide our thoughts and desires from men, but not from God. The

losað on ðære gælinge ðe he ða hwile amierreð, & hu suiðe he on ðam
 gesyngað. Ne wende na Ezechias Israhela kyning ðæt he [ge]syngade,
 ða he lædde ða ællðeodgan ærenddracan on his maðmhus, & him ge-
 iewde his goldhord. Ac he onfunde ðeah Godes ierre on ðam hearne
 5 ðe his bearne æfter his dagum becóm. & ðeah he wende ðæt hit nan
 syn nære. Oft ðonne hwæm gebyreð ðæt he hwæt mærlices & wun-
 dorlices gedeð, & his ðonne wundriað ða ðe him underðiedde bioð,
 hine heriegeað, ðonne áhefð he hine on his mode, & his Deman ierre
 fullice to him gecigð, ðeah ðe he hit on yfelum weorcum ne geopenige.
 10 Suaðeah mid ðy selflice se Dema bið genieded to ðæm ierre, & se Dema
 se ðe ðæt inngeðonc eall wát, he eac ðæm inngeðonce demð. We magon
 monnum bemiðan urne geðonc & urne willan, ac we ne magon Gode.
 Hwæt se Babylonia cyning wæs suiðe úpáhafen on his mode for his
 anwalde & for his gelimpe, ða he fægnode ðæs miclan weorces &
 15 fægernesse ðærre ceastre, & hine oðhof innan his geðolite eallum
 oðrum monnum, & suigende he cwæð on his mode: Hu ne is ðis sio
 micle Babilon ðe ic self atimbrede to kynestole & to ðrymme, me selfum
 to wlite & wuldre, mid mine agne mægene & strengo? Ða suigendan
 stefne suiðe hraðe se diegla Dema gehirde, & him suiðe undeogollice
 20 g&wyrde mid ðam witum ðe he hit suiðe hraðlice wræc. Ða úpáhafen-
 esse he árasode & hie getælde, ða he hine ás[c]ead of ðam woroldrice,
 & hine gehwyrðe to ungesceadwisum neatum, & sua áwende mode he
 hine geðiedde to feldgo(n)gendum deorum; & sua ðy ðearlan dome
 he forleas his mennisce. Se ilca se ð[c] wende ðæt he wære ofer ealle

Babylonian king was greatly puffed up in spirit for his power and
 success when he rejoiced at the size and beauty of the city he had
 built, and extolled himself in thought above all other men, and spoke
 silently in his mind: "How, is not this the great Babylon which I
 myself built as a throne of splendour, to adorn and glorify myself,
 with my own might and strength?" The silent voice the unseen
 Judge very soon heard, and answered him very distinctly with the
 punishments with which he very quickly punished it. He rebuked
 and blamed his pride by depriving him of his worldly kingdom, and
 turning him into an irrational animal, and broke his spirit by asso-
 ciating him with beasts of the field; and so by the severe punishment
 he lost his state of man. To the very one who thought he was above
 all other men it happened that he hardly knew whether he was a man

oðre men, him gebyrede (þæt he) nysse self ðæt he man wæs. Swaðeah, (ðeah ic) nu ðis reece, ne tæle ic na micel weore ne ry(htne) onwald, ac ic tæle þæt hine mon forðy upahe(bbe) on his mode ; & þa untrymnesse hira heortan ic wolde getrymman & gestiran ðære wilnunge ðæm unmedemum, þæt hira nan ne durre gripan swæ orsorglice on ðæt rice & on ðone lareowdom, ðylæs ða gongen on swæ freene stige, ða þe ne magon unewaciende gestondan on emnum felda.

V. Be ðæm þe magon on caldordome nytte beon on bisnum & on cræftum, & ðonne for hira agenre ieðnesse ðæt fleoð.

Ac monige sindon mid mielum gifum monegra mægena & cræfta geweorðode, forðonþe hi hie seeoldon monegum tæcean, & for oðerra monna ðearfe onfoð ðyllica gifa. Þæt is þæt hie gehealdað hira lichoman firenlusta clænne ; oðer is þæt hie bioð on forhæfdnesse strengeo strange ; ðridde is þæt hie bioð mid lara swetnettum gefylde ; feorðe is þæt hie bioð on ælengum ðingum & on ælere longunge geðyldige, & on forebyrde eaðmode ; fifte is þæt hie habbað þa arudnesse & þa bældo þæt hie magon anwald habban ; sixte is þæt hie bioð fremsume ; siofoðe is þæt hie bioð reče & strece for ryhtwisnesse. Ða þe ðonne ðyllice bioð, & him mon swelene folgoð beodeð, & hie him wiðsacað, oft him gebyreð þæt hie weorðað bereafod ðara gifa þe him God for monegra monna ðingum geaf, næs for hira anra. Ðonne hie synderlice ðenceað hu hie selfe scylen fulfremedeste weorðan, & ne gimað to hwon oðerra monna wise weorðe, mid ðy

at all. However, although I tell this now, I do not blame great works nor legitimate power, but I blame a man for being conceited on that account ; and I would strengthen the weakness of their hearts, and forbid the incompetent such desires, lest any of them presume to seize on power or the office of teaching so rashly, lest those attempt such dangerous paths who cannot stand firmly on level ground.

V. Concerning those who can be useful as teachers with their example and virtues, and for their own ease avoid it.

But there are many distinguished with great gifts of many virtues and talents, because they ought to teach many, and for the need of other men they receive such gifts. That is, that they keep their

oðere menn, him gebyrede ƿæt he nyste self hwæðer he monn wæs. Suaðeah, ðeah ic nu ðis recce, næ tæle ic na micel weore ne ryhtne anwald, ac ic tæle ƿæt hine mon forðy upáhebbe on his mode ; & ƿa untrymnesse hiera heortan ic wolde getrymman & [ge]stiran ƿære
 5 wilnunge ƿæm unmedemum, ƿæt hiera nan ne durre gripa sua or-
 sórglice on ƿæt rice & on ðone lareowdóm, ðylæs ƿa gongen on sua
 frecne stige, ƿa ðe ne magon uncwaciende gestondan ón emnum
 felda.

V. Bi ƿæm ðe magon on ealdordome nytte beon ón bisnum & ón
 10 cræftum, & ðonne for hira agenre icðnesse ƿæt fleoð.

Ac monige siendun mid miclum giefum monegra cræfta & mægene
 geweorðode, forðonðe hie hie scoldon monegum tæcan, & for oðerra
 monna ƿearfe onfóð ðyllica giefa. Ðæt is ƿæt hie gchealdað hir[a] li-
 choman firenlusta clæn[n]c; oðer is ƿæt hi beoð on færhæfdnesse strenge
 15 strange ; ƿridde is ƿæt hi beoð mid lara suetmettum gefylde ; feor(ðe)
 is ƿæt hi beoð on ælengum ðingum & ælcere longunge geðyldige, & on
 forebyrde eaðmode ; fite is ƿæt hie habbað ƿa árodnesse & ƿa bieldo
 ƿæt hie magon anweald habban ; siexte is ƿæt hi beoð fremsume ;
 siofoðe is ƿæt hi beoð reðe & stræce for ryhtwisnesse. Ða ðe ðonne
 20 ðyllice beoð, & him mon suelcne folgað beodeð, & hie him wiðsacað,
 oft him gebyreð ƿæt hie weorðað bereafod ƿara giefa ðe h[i]m God
 for monigra monna ðingum geaf, næs for hiera anra. Ðonne hie
 synderlice ðenccað hu hie selfe seclen fullfremodeste weorðan, & ne
 giemað to hwon oðerra monna wise weorðe, mið ðy [hi bereafiað] hie

body pure from lusts ; the second is that they are strict in the severity of abstinence ; the third is that they are full of the dainties of learning ; the fourth is that they are patient in tedious things and in every delay, and humble in authority ; the fifth is that they have spirit and boldness enough to possess authority ; the sixth is that they are beneficent ; the seventh is that they are zealous and severe for the cause of righteousness. Such as these then, if, when such power is offered them, they refuse it, it often happens that they are deprived of the gifts which God bestowed on them for the sake of many men, not of them alone. When they consider only how they themselves may become most perfect, and do not care what becomes of other men, they thus deprive themselves of the benefits which

hie bereafiað hie selfe ðara goda þe hie wilniað synderlice habban. Be swelcum monnum Crist on his godspelle cwæð: Ne scyle nan mon blæcern ælan under mittan. And eft he cwæð to Petre ðæm apostole: Petrus lufast ðu me? He cwæð: Ðu wast þæt ic ðe lufige. And þa cwæð Dryhten: Fed ðonne min sceap, gif ðu me lufige. Gif ðonne sio feding ðara sceapa bið þære lufan tacen, hwy forewið ðonne se þe him God swelce cræftas gifð þæt he ne fede his heorde, buton he eweðan wille þæt he ne lufige ðone Hlaford & ðone hean Hirde ealra gesceafta? Be ðæm Paulus se apostol cwæð: Gif Crist for us eallum dead wæs, ðonne weorðað ealle men deade. Hwæt is ðonne betre ða hwile þe we libben, ðonne we ures flæscs lustum ne libben, æc ðæs bebodum þe for us dead wæs & eft aras? Be ðæm cwæð Moyses: Gif hwa gefare & nan bearn ne gestrine, gif he broður læfe, fô se to his wife. Gif he ðonne bearn ðærbie gestriene, ðonne cenne he þæt ðæm gefarenan breðer þe hie ær alhte. Gif he ðonne ðæt wif wille forsacan, ðonne hræce hio him on ðæt neb foran, & his mægas hiene anscogen oðre fet, þæt mon mæge siððan hatan his tun ðæs anscodan tun. Ðis wæs ryht dom on ðære ealdan æ, & is nu us to bispelle. Se ær gefarena broður getacnað Crist. He hiene ætiewde æfter ðære æriste, & cwæð: Farað & cyðað minum broðrum þæt hie cumen to Galileum; ðær hie me gesioð. He gefor swelce he butan bearnum gefore, forðon he næfde gefylled þagit ðone rim his gecorenra. Swæ swæ ðæs gefarenan broður wif on ðære ealdan æ wæs geboden ðæm libbendan breðer to anfonne, swæ is cynn þæt sio gimen ðære halegan cirican, ðæt is Cristenes folces

they wish to keep to themselves. Of such men Christ spoke in his Gospel: "Let no man light a lantern under a measure." And again, he spoke to the apostle Peter: "Peter, dost thou love me? He said: Thou knowest that I love thee. And then said the Lord: Feed my sheep, if thou lovest me." If, then, the feeding of the sheep is the sign of love, why does he, to whom God has given such qualities, refuse to feed his flock, unless he wish to say that he does not love the Lord and high Shepherd of all creatures? Of which the apostle Paul spoke: "If Christ died for us all, all men will die." What is, therefore, better while we live than not to live in the lusts of our flesh, but after his commands who died for us and rose again? About which spoke Moses: "If any one die without begetting a child,

selfe þara goda ðe hie wilniað synderlice habban. Be *suelem* monnum
 Crist on his godspelle cuæð : Ne scyle nan mon blæcern ælan under
 mittan. & eft he cuæð to Petre ðæm apostole : Petrus lufastu me? He
 cuæð : Ðu wast ðæt ic [ðe] lufige. & þa cuæð Dryhten : Fed ðonne
 5 min sceap, gif þu me lufige. Gif ðonne seo feding þara sceapa bið ðære
 lufan tac[e]n, hwi forewið ðonne se ðe him God suelce cræftas giefð
 ðæt he ne fede his heorde, buton he cueþan wille ðæt he ne lufige
 ðone Hlaford & ðone hean Hierde eallra gesce[a]fta? Be ðam Paulus se
 apostol cuæð : Gif Crist for us eallum dead wæs, ðonne weorðað ealle
 10 menn deade. Hwæt is ðonne betere þa hwile ðe we libben, ðonne we
 úres flæsces lustum ne libben, ac ðæs bebodum ðe for ús dead wæs &
 eft árás? Be ðam cuæð Moyses : Gif hwa gefare [& nan] bearn ne
 gestriene, gif he broðor læfe, fó se to his wife. Gif he ðonne bearn
 ðærbig gestriene, ðonne cenne he ðæt ðam gefarenan breðer ðe hie ær
 15 ahte. Gif he ðonne ðæt wif wille [for]sacan, ðonne hræce hio him on
 ðæt nebb foran, & his mægas hine anscogen oðre fét, ðæt mon mæge
 siððan hatan (h)is tún ðæs anscodan tún. Ðis wæs ryht dóm on ðære
 ealdan æ, & is nu ús to bispelle. Se ær gefarena broðor getacnað
 Crist. He hine ætiede æfter ðære æriste, & cuæð : Farað & cyðað
 20 minum broðrum ðæt hie cumen to Galileum ; ðær hie me geseoð.
 He gefór suelce he butan bearnum gefóre, forðon he næfde gefylled
 ðagiet ðone rím his georenra. Sua sua ðæs gefarenan broðor wif on
 ðære ealdan æ wæs geboden ðam lifendan breðer to onfónne, sua is
 cynn ðæt sio giemen ðære halgan ciricean, ðæt is Cristes folces

if he leave a brother, let him take his wife. If he beget a child
 by her, let him beget it for the dead brother who formerly had her.
 But if he wish to refuse the woman, let her spit in his face, and
 let his relations take the shoe off one of his feet, that his house may
 afterwards be called the house of the one-shoed." This was a lawful
 sentence in the old law, and is now an example for us. The brother
 who died first signifies Christ. He appeared after the resurrection, and
 said : "Go and tell it to my brothers that they may come to Galilee,
 where they will see me." He died as it were without children, for
 he had not yet filled up the number of his elect. As in the old law
 the wife of the brother who had died was offered to the living brother
 that he might take her, so it is proper that the care of the holy Church,

gesomnung, sie ðæm beboden þe hie wel ofer mæge, & hiere wel rædan cunne. Gif hiere ðonne se wiðsace, þonne is cyn þæt him spiwe ðæt wif on ðæt neb, þæt is þæt hiene tæle ðæs folces gesomnung, emne swelee he [hie] him on ðæt neb spæten, forðonþe he nyle gifan þæt him God geaf, and helpan ðæs folces mid ðæm þe he his healp. Swæ is cyn ðæt sio halige gesomnung tæle ælees ðara god ðe hit him anum wile to gode habban, & nyle oðerra mid helpan. Se bið eac mid ryht [ryhte] oðre fet onscod, & hiene mon seile on bismar hatan se anscoda. Be ðæm cwæð Crist on his godspelle: Seegeað cowre fett, þæt ge sin gearwe to gamne on sibbe weg æfter miara boca bebodum. Gif we ðonne habbað swæ micle sorge & swæ micle gieman urra nihstena swæ swæ ure selfra, ðonne hæbbe we begen fett gescode swiðe untælice; gif we ðonne agiemeleasiað urra nihstena ðearfe [ðearfa], & ðenceað ymbe ure synderlice, ðonne bið us swiðe fracuðlice oðer fot unscod. Monige men sindon, swæ swæ we ær cwædon, þe bioð geweorðod [geweorðode] mid miclum & mid monegum Godes gifum, & ðonne bioð onælede mid ðære girninge ðara smeaunga Godes wisdomes anes, & fleoð ðonne þa nytwierðan hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie mægen nytwierðuste bion hiera nihstum, ac lufiað digla stowa, & fleoð monna ansine [onsina]. Gif him ðonne God ryhtlice & strelice deman wile, & he him for his mildheortnesse ne arað, ðonne bioð hie swæ monegum scyldum scyldige swæ hie monegra unðeawa gestieran [stieran] meahton mid hiora larum & bisnum, gif hie ongemong monnum bion woldon. Hwæt ðenceað ða þe on swelcum weorcum

that is the assembly of Christ's people, be offered to him who can superintend and rule it well. But if he refuse it, it is proper for the woman to spit in his face, that is, for the assembly of the people to blame him, exactly as if they spat in his face, because he would not give what God gave him, and help the people with what he helped him with. In the same way it is proper for the holy assembly to blame the advantages of those who wish to appropriate them to themselves alone, and will not help others with them. He is also rightly shod on one foot only, and he shall be called in ignominy the one-shoed. Of which Christ spoke in his Gospel: "See to your feet, that ye be ready to go in the path of peace after the commands of my books." If we take as much trouble and care about our neighbours as ourselves, we have both feet shod very

gesomnung, sie ðam beboden ðe hie wel ófer mæge, & hiere wél ræðlan
 cunne. Gif hire ðonne se wiðsace, ðonne is cynn ðæt him spiwe ðæt wif
 on ðæt nebb, ðæt is ðæt hine tæle ðæs folces gesomnung, emne suelce
 hie him on ðæt nebb spæten, forðonðe he nyle giefan ðæt him God
 5 geaf, & helpan ðæs folces mid ðam ðe he his healp. Sua is cynn ðæt
 sio halige gesomnung tæle ælces ðara gód ðe hit him anum wile to gode
 habban, & nyle oðer(r)a mid helpan. Se bið eac mid ryhte oðre fét
 anscód, & hine mon scyle on bismer hatan se anscóða. Be ðæm cuæð
 Crist on his gospelle: Sceawiað iowre fét, ðæt ge sien gearwe to
 10 ganganne on sibbe wég æfter minra boca bebodum. Gief we ðonne
 habbað sua micle Sorge & sua micle gieman urra niehstena sua sua ure
 selfra, ðonne hæbbe we begen fét gescóde suiðe untælllice; gif we
 ðonne ágiemeleasiað urra niehstena ðearfa, & ðenceað ymbe ure
 synderlice, ðonne bið us suiðe fracóðlice oðer fót unscód. Monige
 15 menn siendon, sua sua we ær cuædon, ðe beoð geweorðode mid miclum
 & mid monegum [Godes] giefum, & ðonne beoð onælede mid ðære
 gierninge ðara sneaunga Godes wisdomes anes, & fleoð ðonne ða
 nyttwyrðan hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie
 mægen nyttweorðuste bion hiera niehstum, ac lufiað diegla stowa, &
 20 fleoð monna onsiena. Gif him ðonne God ryhtlice & stræclice deman
 wile, & he him for his mildheortnesse ne árað, ðonne beoð hie su[a]
 monegum scyldum scyldige sua [h[i]e] manegra unðeawa gestiran
 meahton mid hiora larum & bisenum, gif hi ongemong monnum beon
 wolden. Hwæt ðenceað ða ðe on suelcum weorcum scinað, & magon

blamelessly; but if we neglect the wants of our neighbours, and
 think about our own specially, then one of our feet is very disgrace-
 fully unshod. There are many men, as we have remarked above,
 who are honoured with great and many gifts of God, and then are
 inflamed with the desire of the contemplation of God's wisdom alone,
 and so avoid the profitable obedience of teaching, and will not con-
 sider how they can be most useful to their neighbours, but love
 solitude and shun the face of men. But if God determines to judge
 them righteously and severely, and does not of his mercy spare them,
 they are guilty of as many sins as they could have corrected faults
 with their instruction and example, if they had been willing to
 associate with men. What reason have those, who shine with such
 works and can be so useful to their neighbours, for trusting rather

scinað, & magon hiera nihstum swæ nytte bion, hwy hie þara gearnunga hiora digelnesse & anette bet truwien ðonne ðære hu hie oðerra mounna mæst gehelpen? Hwæt se ancenda Godes sunu of his fæder bosine wæs ferende to urre andweardnesse ðæt he ure gehulpe.

VI. Be ðæm þe for eaðmodnesse fleoð ða byrðenne þæs lareowdomes, ðonne hi beoð ryhtlice eaðmode ðonne hie ne winnað wið ðone godeundan dom.

Donne sindon monige þe fleoð for eaðmodnesse anre, forðæm hie noldon þæt hie mon ahofe ofer ða þe him betran ðynceað ðonne hie selfe. Nis ðæs ðonne nan twoo, gif swelc eaðmodnes bið mid oðrum godum ðeawum begyrded, þæt ðæt bið beforan Godes eagum soð eaðmodnes, ðonne he for naure anwilnesse ne wiðewið ðæm nyttum weorcum þe him mon beodeð to underfonne. Ne bið ðæt na soð eaðmodnes, gif mon ongit ðæt ðæt Godes willa sie ðæt he ofer oðre bion scile, ðæt he ðonne wiðsace, ac bio underðided Godes willan & his dome, & forlæte ða uncyta ðære anwilnesse. Donne he oferstæled bið, & him gereiht bið þæt he oðrum mæg nyt bion on ðæm þe him mon ðonne bebeodeð, mid his mode he hit seal fleon & ðeah for hiersumnesse he hit seal underfôn.

VII. Ðætte oft ðæs lareowdomes ðenung bið swiðe untælwierðlice gewilnod, & eac swiðe untælwierðlice monige bioð to geniedde.

Ðeahhwæðre monige wilniað folgoðes & ealdordomes swiðe un-

to the merits of retirement and solitude than aiding other men as much as possible? Did not the only born Son of God come from his Father's bosom to be with us and help us?

VI. Of those who through humility avoid the burden of teaching, but if they are really humble, do not oppose the divine decree.

And there are many who avoid it out of humility alone, because they do not wish to be raised above those whom they think better than themselves. There is no doubt that if such humility is enforced with other virtues, it is before God's eyes genuine humility, when he

hiera nehtstum sua nytte beon, hwy hie þara geearnunga & diegel-
 nesse & anette bet truwigen ðonne ðære hu hie oðerra monna mæst
 gehelpen? Hwæt se ancenneda Godes sunu of his fæder bosme wæs
 ferende to urre andweardnesse ðæt he ure gehulpe.

5 VI. Bi ðæm ðe for eaðmodnesse fleoð ða byrðenne ðæs lareow-
 domes, ðonne hie beoð ryhtlice eaðmode ðonne hie ne winnað
 wið (ð)one godcundan dom.

Ðonne siendon monige ðe fleoð for eaðmodnesse anre, forðon hie
 noldon ðæt hie mon áhófe ofer ða ðe him beteran ðynceað ðonne hie
 10 selfe. Nis ðæs ðonne nan tweo, gif suele eaðmodnes bið mid oðrum
 godum ðeawum begyrded, ðæt ðæt bið beforan Godes eagum soð
 eaðmodness, ðonne he for nanre anwielnesse ne wiðcuið ðam nyttan
 weorcum ðe him mon beodeð to underfonne. Ne bið ðæt na soð
 eaðmodnes, gif mon ongiett ðæt ðæt Godes willa sie ðæt he ofer oðre
 15 beon scyle, ðæt he ðonne wiðsace, ac beo underðieded Godes willan &
 his dóme, & forlæte ða uncyste ðære anwielnesse. Ðonne [he] ofer-
 stæle[d] bið, & him gereiht bið ðæt he oðrum mæg nytt bion on ðam
 ðe him mon ðonne bebeodeð, mid his mode he hit sceal fleon & ðeah
 for hiersumnesse he hit sceal underfón.

20 VII. Ðætte oft ðæs lareowdomes ðenuug bið swiðe untælwyrðlice
 gewilnad, & eac swiðe untælwierðlice monige beoð to
 geniedde.

Ðeahhwæðre monige wilniað folgoðes & ealdordomes suiðe untæl-

does not out of any obstinacy reject the useful works which are offered
 for his acceptance. It is not true humility, if a man perceives that it
 is God's will that he be above others, for him to refuse it, but to
 submit to God's will and decree, and relinquish the vice of obstinacy.
 When he is exalted and appointed that he may be useful to others
 in the post which is offered him, he should avoid it in spirit, and yet
 out of obedience accept it.

VII. That the ministration of teaching is also very blamelessly
 desired, and also many are compelled very blamelessly to
 undertake it.

However, many desire rule and supremacy very blamelessly, and

tælwierðlice, & monige bioð togeniedde eac swiðe untælwierðlice. Ðæt we magon swiðe sweotule ongietan, gif we geðenceað þa twegen witgan þe God wolde sendan to læranne. Oðer hine his selfes willum gebead to ðære lare & to ðæm fierelte. Oðer for ðæm ege, þe he ondred þæt he hit swæ medomlice don ne meahte, him wiðsoc. Ðæt wæs Hieremias. Þa he hiene sendan wolde, þa bæd he eaðmodlice þæt he hiene ne sende, & cwæð: Eala eala eala Dryhten, ic eom eniht; hwæt can ic sprecan? Ac Isaias, þa Dryhten ascode hwone he sendan meahte, þa cwæð Isaias: Ic eom gearo; sende me. Loca nu hu ungelic spræc eode of ðissa tvegea monna muðe. Ac hio wæs of swiðe gelicum willan, forðon hio afeoll [aweol] of anum welle; ðeah hio [he] on tu tofleowe, ðeah wæs se [sio] æspring sio soðe lufu. Ymbe þa we habbað twa bebodu: an is þæt we lufien God, oðer þæt we lufien ure nihstan. For ðære lufan Isaias wilnode hu he nyttost meahte bion his nihstum on ðys earfeðlican [eorðlican] life, & forðon he wilnode ðære ðegnunga ðæs lareowdomes. Ieremias ðonne wilnode singallice hine geðidan to ðære lufan his scippendes, & forðæm he forewæð, & nolde þæt hiene man sende to læronne. Ðæt ilce þæt he untælwierðlice ondred to underfoonne, þæt ilce se oðer swiðe hergendlice gewilnode. Oðer ondred þæt he forlure sprecende ða gestreon þe he on ðære swiggean geðencean meahte; oðer ondred þæt he ongeate on his swiggean þæt he sumne hearm geswugade ðær ðær he fremme geclipian meahte, gif he ymb þæt geornlice swunce. Ac we sculon swiðe smeallice ðissa ægðer underðencean, forðonþe se þe ðær wiðcwæð, na fullice ne wiðcwæð, & se se þe wolde þæt hiene mon sende, he geseah ær hiene clænsian ðurh þa colu

many are also compelled to undertake it very blamelessly. This we can clearly understand, if we think of the two prophets whom God wished to send to teach. The one voluntarily undertook the teaching and the journey. The other, through fear of not doing it so well, refused. This was Jeremiah. When he wished to send him, he begged him humbly not to send him, and said: "Behold, Lord, I am a youth; what can I say?" But Isaiah, when God asked whom he should send, said: "I am ready; send me." See now what different speeches came from the mouth of these two men. But they arose from a very similar desire, for they flowed from the same spring; although they flowed in different directions, the source was true love. About which we have two precepts: one is to love God, the other

wier[ð]lice, & monige beoð togeniedde [eac] suiðe untælwierðlice. Ðæt we magon sueotole ongietan, gif we geðenceað ða twegen witgan ðe God wolde sendan to læra[n]ne. Oðer hiene his selfes willum gebead to ðære lare & to ðæm færelte. Oðer for ðæm ege, ðe he ondred ðæt
 5 he hit sua medomlice dón ne meahte, him wiðsóc. Ðæt wæs Heremias. Ða he hine sendan wolde, ða bæd he eaðmodlice ðæt he hiene ne sende & cuæð: Eala e[a]lla eala Dryhten, ic eom enioht; hwæt com ic spreca? Ac Essaias, ða Dryhten aesode hwone he sendan meahte, ða cuæð Essaias: Ic eom gearo; send me. Loca nu hu ungelic spræc
 10 eode of ðissa tuega monna muðe. Ac hio wæs of suiðe gelicum willan, forðon hio áweoll of anum wille; ðeah heo an tu tefleowe, ðeah wæs sio æsprýng sio soðe lufu. Ymb ða we habbað tua bebodu: an is ðæt we lufigen God, oðer ðæt we lufien ure nichstan. For ðære lufan Essaias wilnode hu he nyttoð meahte beon his nihstum on ðys eorð-
 15 lican life, & forðon he wilnode ðære ðegnunga ðæs lariowdomes. Hieremias ðonne wilnode singallice hine geðiedan to ðære lufan his Scippendes, & forðam he forewæð, & nolde ðæt hine mon sende to læranne. Ðæt ilce ðæt he untælwyrðlice ondred to underfonne, ðæt ilce se oðer swiðe hergeondlice gewilnode. Oðer ondred ðæt he forlure
 20 sprecende ða gestrion ðe he on ðære swygean geðenean meahte; oðer ondred ðæt he ongeate on his swygean ðæt he sumne hearm geswigode ðær ðær he fremre gecleopian meahte, gif he ymb ðæt geornlice sw[u]nce. Ac we sculon swiðe smeallice ðissa ægðer underðenean, forðouðe se ðe ðær wiðcwæð, [na fullice ne wiðcwæð], & se se ðe wolde
 25 ðæt hine mon sende, he geseah ær hine clænsian ðurh ða colu ðæs

to love our neighbour. From love Isaiah desired to be as useful as possible to his neighbours in this earthly life, and therefore he desired the ministration of teaching. Jeremiah desired always to continue in the love of his Creator, and therefore he refused, and did not wish to be sent to teach. The same charge that he blamelessly dreaded to undertake, the other very laudably desired. The one feared losing what he had gained in silence and meditation; the other feared concealing some mischief by his reticence, while he might have spoken to advantage, if he had zealously laboured. But we ought to consider both cases very narrowly, for he who refused did not altogether refuse, and he who wished to be sent saw that he was first purified by the coals of the altar, lest any one durst undertake unpurified

þæs alteres, ðylæs ænig unclænsod dorste on swæ micelne haligdom fón ðære clænan ðenunge ðæs sacerdhades, oððe eft ænig durre on eaðmodnesse hiewe hit ofermodlice forweðan, swelce he licette eaðmetta, & do ðeah for gilpe, gif hiene gecistð sio uplice gifu. Ac forðæmpe hit swæ earfoðe is ænegum men to wietanne hwonne he geclænsod sie, he mæg ðy orsorglicor forbugan þa ðenunga ; & næs swæðeah to anwillice ne forbuge he, swæ we ær cwædon, ðonne he ongiete ðone ufaneundan willan þæt he hit don seyle. Ægðer ðissa gefylde Moyses þa he wiðsoc swæ miclum ealdordome. Ægðer ge he wolde ge he nolde, & ðeah for eaðmodnesse geðafode. We witon ðæt he nære eaðmod, gif he underfenge ðone ealdordom swelces unrinfolces buton ege ; & eft he wære ofermod, gif he wiðcwæde þæt he nære underðiedd his Scippende. Ac ægðer ðissa he dyde for eaðmodnesse & for underðiednesse. He sceawode hine selfe, [selfne] & pinsode, þa þa him ðuhte ðæt he hit don ne meahte, & swæðeah geðafode, forðæmpe he getruwode ðæs mægene þe hit him bebad. Hwæt se halga wer ongeat þæt he hæfde Godes fultom, & swæðeah ondred þæt he underfenge ðone ladteowdom þæs folces, & nu him ne ondrædað þa dolan for hiora agnum scyldum þæt hie sien ofer oðre, & ne magon him gegadrian on ðyllicum bisene hu micel syn & hu micel frecennes hit bið. God selfa tyhte Moyses on ðone folgoð, swæðeah he him ondred ; & nu fundiað [fandiað] swelce wræccan & teoð to, woldon underfón ðone weorðscipe & eac ða byrðenne ; & ða þe beoð mid hiora agnum byrðennum ofðrycte þæt hie ne magon standan [gestondan], hie willað lustlice underfón oðerra

so holy a work of the pure ministration of the priesthood, or under the pretext of humility haughtily refuse it, as if he simulated humility, and yet showed himself vainglorious, if the divine grace chooses him. But since it is so difficult for any man to know when he is purified, he can with so much the less hesitation decline the ministration ; and yet he must not decline it too obstinately, as we remarked above, when he sees that it is the divine will for him to do so. Moses fulfilled both requirements when he refused so great a sovereignty. He was both willing and unwilling, and yet from humility he consented. We know that he would not have been humble, if he had undertaken the rule of so vast a host without fear ; and, again, he

alteres, ƿylæs ænig unclænsod dorste on swa micelne haligdom
 fón ƿære clænan ƿegnenga ƿæs sacerdhades, oððe eft ænig durre
 on eaðmodnesse hiwe hit ofermodlice foreweðan, swelce he licette
 eaðmetto, & doo ƿeah for gilpe, gif hine gecist sio uplice gifu. Ac
 5 forƿæmðe hit swa earfoðe is ænegum menn to witanne hwonne
 he geclænsod sie, he mæg ƿy orsorglicor forbugan ƿa ƿegnunga ;
 ond næs swaðeah to anwillice ne forbuge he, swa we ær cwædon,
 ƿonne he óngiete ƿone ufancundan willan ƿæt he hit dón scyle.
 Ægðer ƿissa gefylde Moyses ƿa he wiðsóc swa miclum ealdordome.
 10 Ægðer ge he wolde ge he nolde, & ƿeah for eaðmodnesse geðafode.
 We witon ƿæt he nære eaðmod, gif he underfenge ƿone ealdordóm
 swelces unrimfolces buton ege ; & eft he wære ofermod, gif he [wið-]
 cwæde ƿæt he nære underðidd his Scippende. Ac ægðer ƿissa he
 dyde for eaðmodnesse & for underðidednesse. He sceawode hine
 15 selfne, & pinsode, ƿa ƿa him ƿuhte ƿæt he hit doon ne meahste, &
 swaðeah geðafode, forƿæmðe he getruwode ƿæs mægene ðe hit him
 bebead. Hwæt se haliga wer ongeat þæt he hæfde Godes fultom,
 & swaðeah ondred ƿæt he underfenge ƿone lattiowdóm ƿæ[s] folces, &
 nu him ne ondrædað ƿa dolan for hiera agnum scyldum ƿæt hie sien
 20 ofer oðre, & ne magon him gegaderian on ƿyllicum biwene hu micel
 synn & hu micel frecennes hit bið. God selfa tyhte Moyses on ƿone
 folgoð, swaðeah he him óndred ; ond nu fandiað swelce wræccan & teoð
 to, woldon underfón ƿone weorðscipe & eac ƿa byrðenne ; & ƿa ðe beoð
 mid hira agnum byrðennum ofðrycte ƿæt hie ne magon gestondan, hie
 25 willað lustlic[e] underfón oðerra monna, ond unniedige hie underlutað

would have been presumptuous, if he had refused to be subject to his Maker. But he did both out of humility and docility. He contemplated himself, and thought that he could not do it, and yet consented, for he trusted in the might of him who offered it him. The holy man saw that he had God's help, and yet feared to undertake the leadership of the people, and yet fools are not afraid because of their own sins to rule others, and cannot infer from such an example how great sin and presumption it is. God himself encouraged Moses to rule, yet he feared; and yet such wretches try for, and aspire to undertake the dignity and burden; and those who are oppressed with their own burdens so that they cannot keep their footing, are

monna, & unledige hie underlutað mid hiora seuldrum oðerra byr-
 ðenne tocacan hiora agnum. He ne mæg his agene aberan, & wolde
 ðeah maran habban.

VIII. Be ðæm þe wilniað bisephád to underfonne, hu hie gripað
 [gegripað] ðone cwide ðæs apostoles Paules hiora gidsunge
 to fultome.

Ac ða þe willað gripan on swelcne folgoð for hiera gidsunge hie
 doð him to lade [leafæ] ðone cwide þe *sanctus* Paulus cwæð: Se þe
 bisephad [bisephade] gewilnað, god weorc he gewilnað. Gif he
 hit þa herede & on tyhte, eft he stirde ðære gewilnunge þa he cwæð:
 Bisepe gedafenað þæt he sic tælleas. And ðærbufan is geteald
 hwelc he beon sceal, gif he untælwierðe bið. Mid oðrum worde he
 hierte, mid oðrum he bregde, swelce he openlice cwæde: Ic herige
 þæt ge seceað, ac leorniað þæt ge wieten hwæt hit sie, ac gif ge
 agiemeleasiað þæt ge ameten eow selfe hwelce ge sien, swæ ge eow
 on hieran folgoðe ahebbað, swæ ge sweotulran & widmærran gedoð
 eowre tælwierðlicnesse. Swæ se miela cræftega hiertende toscyfð, &
 egesiende stierð ofermetta mid ðære tælinge his hieremonnum, þæt he
 hie gebrenge on life. Eac is to geðencenne þæt on ða tid þe se bise-
 phad swæ gehened [gehered] wæs, swæ hwelc swæ hiene underfeng, he
 underfeng martyrdom. On þa tiid wæs to herianne þæt mon wilnode
 bisephades, þa þa nan twoo næs þæt he ðurh ðone sceolde cuman to hefe-
 gum martyrdom. Ðæt is to tacne þæt mon endebyrdlice ðone bisepdom
 halde, þæt he hiene on godum weorcum geendige. Forðon hit is gec-
 weden: Se þe bisephad gewilnað, god weorc he gewilnað. Se ðonne for

ready cheerfully to undertake those of other men, and needlessly bow
 their shoulders under the burden of others beside their own. They
 cannot support their own, and yet desire to have greater ones.

VIII. Of those who wish to become bishops, how they seize on the
 words of the apostle Paul to excuse their desire.

But those who wish to seize on such authority excuse their desire
 with the words of St. Paul: "He who desires to be a bishop, desires
 a good work." If he praised and encouraged, again he forbade
 the desire, saying, "A bishop should be blameless." It is besides
 said what kind of man he must be to be blameless. With the one
 speech he encouraged, with the other he dissuaded, as if he had

mid hira sculdrum oðerra byrðenna toecan hira agnum; he ne mæg his agne áberan, & wolde ðeah maran habban.

VIII. Be ðæm ðe wilnað bisephád to underfonne, hu hie gegripað ðone cwide ðæs apostoles Paules hiora gitsunge to ful-
5 tome.

Ac ða ðe willað gripa on swelcne folgað for hiora gitsunge hie doð him to leafe ðone cwide ðe *sanctus* Paulus cwæð: Se ðe bisephade gewilnað, god weorc he gewilnað. Gif he hit ða herede & on tyhte, eft he stierde ðære gewilnunge ða he cwæð: Bisepe gedafnað ðæt
10 he sie tælleas. Ðærbufan is geteald hwelc he beon sceal, gif he untælwierðe bið. Mid oðrum worde he hierte, mid oðrum he bregde, swelce he openlice cwæde: Ic herige ðæt ge secað, ac leorniað ðæt ge witen hwæt hit sie, ac gif ge agiemleasiað ðæt ge ameten eow selfe hwelce ge sien, sua eow ón hierran folgoðe áhebbað, swa ge sweetolran
15 & widmærran gedoð eowre tælweorðlicnesse. Sua se micla cræftiga hiertende toscyð, & egesiende stierð ofermetta mid ðære tælinge his hieremonnum, ðæt he hie gebringe on life. Eac is to geðencanne ðæt ón ða tiid ðe se bisephad swa gehiered wæs, sua huelc swa hine underfeng, he underfeng martyrdóm. On ða tiid wæs to herigeanne
20 ðæt mon wilnode bisephades, ða ðe nan twio næs ðæt he ðurh ðone sceolde cuman to hefegum martyrdome. Ðæt is to tacne ðæt mon endebyrðlice ðone bisephdóm healde, ðæt he hine on godum weorcum geendige. Forðon hit is gecweden: Se ðe bisephad gewilnað, góð

openly said: "I praise your desire, but learn to know what it is, and if ye neglect to estimate yourselves at your real worth, the higher the authority ye attain to, the more manifest and notorious will ye make your unfitness." Thus the great craftsman incites and encourages his disciples, and sternly rebukes their pride by blaming them, that he may bring them to life. We must also reflect that at the time when the office of bishop was in such high estimation, he who accepted it accepted martyrdom. At that time it was praiseworthy for a man to desire to become a bishop, for there was no doubt that through it he would arrive at a cruel martyrdom. It is a proof of a bishop's holding his office well for him to end it with good works. Therefore it is said: "He who desires the office of

ðære wilnunge [gewilnunge] swelera weorca biseþdom ne secð, he bið ðonne him selfum [self] gewiota ðæt he wilnað him selfum gilpes; ne deð he ðonne ðæt an yfel ðæt he ne lufað ða halgan ðenunga, ac eallunga he hie forsihð; & ðonne he fundað to ðæm weorðscipe ðæs folgoðes, his mod bið afedd mid ðære smeaunga ðære wilnunge [wilnunga] oðerra monna hiernesse & his selfes upahæfenesse, & fægenað ðæs hu hie ne mon sciele herigean. Ahefð ðonne his heortan forðy, & for ðære genyhte ðæs flowendan welan he blissað. He licet eaðmodnesse, & secð mid ðæm ðisses middangeardes gestreon. On ðæm hiewe ðe he sceolde his gilpes stieran on ðæm he his stricnð. Mid ðy [ðam] þe he sceolde his gestreon toweorpan, mid ðy he hie gadrað. Ðonne ðæt mod ðenceð gegripan him to upahæfenesse ða eaðmodnesse, ðæt ðæt he utan iowað inuan he hit awendeð [anwent].

IX. Hu ðæt mod ðætte wilnað fore [for] oðre bion lihð him selfum, ðonne hit ðencð fela godra weorca to wyrceanne, & ðæt licet oðrum monnum, gif he worldare hæbbe, & wile hit ðonne oferhebban, siððan he hio hæfð.

Ac ðonne he wilnað to underfonne þa are & ðone ealdordom, he ðencð on ðæm oferbrædelse his modes ðæt he scile monig god weorc ðæron wyrcean, & he ðencð mid innewearde mode ðæt he girneð for gilpe & for upahæfenesse ðæs folgoðes, smeageað ðeah & ðeahtigeað on hiora modes rinde monig god weorc to wyrceanne, ac on ðæm piðan bið oðer gehyded. Ac on utewardum his mode he lihð him selfum ymbe hine selfne bi ðæm godum weorcum; licet ðæt he lufige

bishop, desires a good work." He, therefore, who does not aspire to that office from the desire of such works, is his own witness that he desires his own vainglory; he not only does wrong in not loving the holy ministration, but altogether slights it; and when he aspires to the honour of rule, his heart is nourished with the contemplation of the desire of having other men subject to him, and his own exaltation, and rejoices in being praised. Hence he is puffed up in spirit, and rejoices in the possession of abundant wealth. He simulates humility, and through it seeks the possessions of this world. Under the pretence of mortifying his pride he increases it. Instead of distributing his property he accumulates it. When the mind thinks to make humility a pretext for pride, that which he displays openly he perverts in secret.

weorc he gewilnað. Se ðonne for ðære gewilnunge swelera weorca
 biscopdóm ne secð, he bið ðonne him self gewita ðæt he wilnað him
 selfum gielpes; ne deð he ðonne ðæt án yfel ðæt he ne lufað ða
 halgan ðegnunga, ac eallinga he hie forsiehð; ond ðonne he fundað to
 5 ðæm weorðscipe ðæs folgoðes, his mod bið afedd mid ðære smeaunga
 ðære wilnunga oðerra monna hiernesse & his selves upáhæfenesse, &
 fægenað ðæs hu hie[ne] mon seyle herigean. Ahefð ðonne his heortan
 forðy, & for ðære genyhte ðæs flowendan welan he blissað. He licet
 eaðmodnesse, & secð mid ðam ðisses middangeardes gestreon. On
 10 ðæm hiewe ðe he sceolde his gielpes stieran on ðæm he his strienð.
 Mid ðy ðe he sceolde his gestreon toweorpan, mid ðy he hie gadrað.
 Ðonne ðæt mod ðenceð gegripan him to upáhæfenesse ða eaðmod-
 nesse, ðæt ðæt he utan eowað innan he hit anwent.

IX. Hu ðæt mod ðætte wilnað for oðre beon lihð him selfum, ðonne
 15 hit ðencð fela godra weorca to wyrcanne, & ðæt licett oðrum
 monnum, gif he worldare hæbbe, & wile hit ðonne ofer-
 hebban, siððan he hie hæfð.

Ac ðonne he wilnað to underfonne ða are & ðone ealdordom, he
 ðencð on ðam oferbrædelse his modes ðæt he sciele monig (g)óð
 20 weorc ðærón wyrcan, & he ðencð mid innewearde mode ðæt he
 gierneð for gilpe & for upáhæfenesse ðæs folgoðes, smeageað ðeah &
 ðeahtigað on hiera modes rinde monig góð weorc to wyrcanne, ac on
 ðam piðan bið oðer gehyded. Ac on utewardum his mode he liehð him
 selfum ymbe hine selfne bie ðæm godum weorcum; licet ðæt he lufige

IX. How the mind that desires to be above others deceives itself,
 when it thinks to perform many good works, and simulates
 it before other men, if he has worldly honour, and wishes to
 neglect it when he has it.

But when he wishes to undertake honour and rule, he thinks on
 the surface of his heart that he will do many good works in his office,
 and acknowledges in his inmost heart that he desires it out of pride
 and conceit of authority, but ponders and considers in the bark of
 his mind that he will perform many good works, but in the pith is
 something else hid. On the surface of his mind he is deceived about
 himself as to the good works; he pretends to love that which he

Ʒæt he ne lufað: Ʒyses middangeardes gilp he lufað, & he licet
 swelee he Ʒone onscunige, & hine him ondræde. Ðonne he wilnað
 on his mode Ʒæt hie sciele riesian he bið swiðe forht & swiðe be-
 healden; Ʒonne he hæfð Ʒætte he habban wolde, he bið swiðe Ʒriste.
 Ðonne he to fundað, he ondræt þæt he ne mote to cuman, & sona swæ
 hi to Ʒære are cymð, swæ Ʒyncð him Ʒæt [se] hie him niedscylde
 [mid scyld] sceolde se se hie him salde, & brycð Ʒære godecundan
 are worldcundlice, & forgit swiðe hræðe Ʒæt he ær æfestlices geðohte.
 Hu mæg hit butan Ʒæm bion Ʒætte Ʒæt mod þe ær wæs aled of his
 gewunan for Ʒære gewilnunge [wilnunge] Ʒære worldare, Ʒæt hit ne
 sie eft to gecirred Ʒonne hit hæfð Ʒætte hit ær wilnode? Ac sona
 bioð Ʒæs modes eagan eft gewende to Ʒæm weorcum þe hit ær worhte.
 Ac Ʒence ælc mon ær hu nytwierðe he sie & hu gehiersum Ʒæm þe
 he Ʒonne mid ryhte hieran sciele on Ʒæm þe he Ʒonne deð. Ðonne
 mæg he wietan be Ʒy, gif he hieran folgoð habban sceal, hwæðer
 he Ʒonne dôn mæg Ʒæt Ʒæt he ær Ʒencð Ʒæt he don wolde, forðon
 seldun mon geliornað [leornað] on mielum rice eaðmodnesse, gif he
 ær on læssan folgoðe ofermod wæs & receleas. Hu mæg he Ʒonne
 Ʒæt lof & Ʒone gilp fleon Ʒonne he onahæfen bið, se his ær wilnode
 þa he butan wæs? Hu mæg he bion Ʒonne butan gidsunge, Ʒonne
 he sceal ymb monegra monna are Ʒencean, gif he nolde þa þa he
 moste ymb his anes? Healde hiene Ʒæt hiene his agen geðanc ne
 beswice, þæt he ne truwige þæt he on Ʒæm maran folgoðe wille wel
 don, gif he nolde on Ʒæm læssan; forðæmpe oftor on Ʒæm hieran
 folgoðe mon forlæt godne gewunan, Ʒonne he hiene Ʒær on geleornige,

loves not: he loves the glory of this world, and pretends to shun
 and dread it. When he desires in his heart to rule, he is very timid
 and cautious; when he has what he wished to have, he is very bold.
 While he is aspiring to it he dreads not attaining it, and when he at-
 tains the honour he thinks he who granted him the honour was bound
 to grant it of necessity, and enjoys the divine honour in a worldly spirit,
 and very soon forgets his former pious resolutions. How can it other-
 wise happen but that the mind which was formerly diverted from its
 usual routine through the desire of worldly honour returns thereto
 when it has attained its desire? And the eyes of the mind soon
 return to its former works. But let every man consider before how
 useful and obedient he is to those he is bound to obey in his actions,

ƿæt he ne lufað: ƿisses middangeardes gilp he lufað, & he licett
 swelce he ƿone onscunige, & hine him ondræde. Ðonne he wilnað
 on his mode ƿæt he sciele riccian he bið swiðe forht & swiðe
 behealden; ƿonne he hæfð ƿæt he habban wolde, he bið swiðe ðriste.
 5 Ðonne he to fundað, he ondræt ƿæt he ne mote to cuman, ond sona
 swa he to ƿære are cymð, swa ðyncð him ƿæt se hie him niedscylde
 sceolde se se hie him sealde, & brycð ƿære godcundan áre worldcund-
 lice, & forgitt swiðe hræðe ƿæt he ær æfæstlices geðohte. Hu mæg
 hit butan ƿam beom ƿætte ƿæt mod ðe ær wæs keled of his gewunan
 10 for ƿære wilnunge ƿære worldære, ƿæt hit ne sie eft to gecirred
 ƿonne hit hæfð ƿætte hit ær wilnode? Ac sona beoð ƿæs modes eagan
 eft gewende to ƿæm weorcum ðe hit ær worhte. Ac ðence ælc mon
 [ær] hu nytwyrðe he sie & hu gehiersum ƿæm ðe he ƿonne mid
 ryhte hieran scyle on ƿam ðe he [ƿonne] deð. Ðonne mæg he witan
 15 he ðy, gif he hie[r]ran folgað habban sceal, hwæðer he ƿonne dón mæg
 ƿæt ƿæt he ær ðencð ƿæt he don wolde, forðon seldun mon geleornað
 on miclum rice eaðmodnesse, gif he ær on læssan folgoðe ofermod
 wæs & recceleas. Hu mæg he ƿonne ƿæt lóf & ƿone gilp fleon ƿonne
 [he] on[a]hæfen bið, se his ær wilnode ða he butan wæs? Hu mæg
 20 he ƿonne beon butan gitsunge, ƿonne he sceal ymb monigra monna
 are ðencan, gif he nolde ða ða he moste ymb his anes? Healde hine
 ƿæt hine his agen geðanc ne biswice, ƿæt he ne truwiges ƿæt he on
 ƿæm folgoðe wille wel dón, gif he nolde on ƿæm læssan; forðæmðe
 oft on ƿæm hieran folgoðe mon forlæt goodne gewunan, ƿonne he
 25 hine ƿæron geleornige, gif he hine ær næfde on læssan folgoðe & on

and by his performance under these circumstances he can judge
 whether, if he is to have higher authority, he is able to carry out his
 former intentions, for men seldom learn humility in a high station
 if they were proud and reckless in a humbler one. How can he
 avoid praise and vainglory when he is exalted, who formerly desired
 them when he was without power? How can he be without covet-
 ousness when he has to consult the interests of many, if formerly he
 would not avoid it when he had to consult his own interests alone?
 Let him beware of allowing himself to be deceived with his own
 imagination, lest he believe that he will do well in that station when
 he would not in the lesser; for in a higher station men oftener lose
 good habits than learn them there, if they had them not in a humbler

gif he hiene ær næfde on læssan folgoðe & on maran æmettan. Swiðe eaðe mæg on smyltre sæ ungelæred scipstiora genoh ryhte stieran, ac se gekæreda him ne truwað on ðære hreon sæ & on ðæm miclan stormum. Hwæt is ðonne ðæt rice & se ealdordom buton ðæs modes storm, se symle bið enyssende ðæt scip ðære heortan mid ðara geðohta ystum, & bið drifen [dræht] hider & ðider on swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong miclum & monegum stancludum tobrocen? Hwæt is nu ma ymbe ðis to sprecanne, buton se se þe swelc ongieten sie þæt he ða cræftas hæbbe þe we ær bufan cwædon, þæt he ðonne to fo, gif he niede sciele, & se se þe swelc ne sie, ðær no æt ne cume, ðeah hiene mon niede? Se ðonne se þe ðeonde bið on swelcum cræftum & on gearnungum, swelce we ær spræcon, & ðonne to swiðe wiðscorað ðæm ealdordome, healde hiene ðæt he ne enytte ðæt underfangne feoh on ðæm swatline þe Crist ymbe spræc on his godspelle; ðæt is ðæt he ða Godes gifa þe he onfeng ge on cræftum ge on æhtum ðæt he ða ne becnytte on ðæm sceate his slæwðe, & he for his swongornesse hie ne gehyde, ðylæs hit him sie eft witnod. Ða ðonne þe idle beoð swelera giefra, & ðeah wilniað ðæs alderdome, healden hie þæt hie mid hiera unryhtum bisnum ða ne screncen ða þe gað on ryhtne weg toward ðæs hefonrices, swæ dydon Fariseos: naðer ne hie selfe on ryhtne weg gán noldon, ne oðrum geðafian. Ymb ðyllic is to geðencenne [ðencenne] & to smeageanne, forðæm se þe biscephad underfehð, he underfehð ðæs folces medtrymnesse, & he sceal faran gind lond swæ swæ læce æfter untrumra monna husum. Gif he ðonne git gewicen

station and in greater leisure. An untaught steersman can very easily steer straight enough on a smooth sea, but the skilled steersman does not trust him on a rough sea and in great storms. And what is sovereignty and rule but the mind's storm, which ever tosses the ship of the heart with the waves of the thoughts, and is driven hither and thither in very narrow straits of words and works, as if it were wrecked amongst great and many rocks? What need is there to say more about this, except that he who is known to possess the above-mentioned qualities is to undertake it if he is obliged, and he who is not fit is not to approach it, even if compelled? And let him who is gifted with such qualities and merits as we have mentioned above, and too obstinately refuses the supremacy, be careful

maran æmettan. Swiðe eaðe mæg on smyltre sæ ungelæred scipstiera
 genoh ryhte stieran, ac se gelæreda him [ne] getruwað on ðære hreon
 sæ & on ðæm miclan stormum. Hwæt is ðonne ðæt rice & se
 ealdordoom butan ðæs modes storm, se simle bið cnyssende ðæt scip
 5 ðære heortan mid ðara geðohta ystum, & bið drifen hider & ðider on
 swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong miclum
 & monigum stancludum tobrocen? Hwæt is nu ma ymbe ðis to
 spreceenne, buton se se ðe swele ongieten sie ðæt he ða cræftas hæbbe
 ðe we ær bufan cwædon, ðæt he ðonne to fôo, gif he niede sciele,
 10 & se se ðe swelc ne sie, ðær no æt ne cume, ðeah hiene mon niede?
 Se ðonne se ðe ðeonde bið on swelcum cræftum & gearnungum, swelce
 we ær spræcon, & ðonne to swiðe wiðsceorað ðæm ealdordome,
 healde hine ðæt he ne cnytte ðæt underfongue feoh on ðæm swátline
 ðe Xrist ymbe spræc on his godspelle; ðæt is ðæt he ða Godes gifa ðe
 15 he onfeng ge on cræftum ge on æhtum ðæt he ða ne becnytte on ðæm
 sceate his slæwðe, & he for his swongornesse hie ne gehyde, ðylæs hit
 him sie eft witnod. Ða ðonne [ðe] idle beoð swelera giefas, & ðeah
 wilniað ðæs ealdordomes, healden hie ðæt hie mid hiera unryhtum
 bisenum ða ne screncen ða ðe gað on ryhtne weg toward ðæs hefon-
 20 rices, swa dydon Fariseos: naðer ne hie selfe on ryhtne wæg gan
 noldon, ne oðrum geðafgean. Ymb ðyllie is to geðencenne & to
 smeaganne, forðam se ðe biscephád underfehð, he underfehð ðæs
 folces mettrymnesse, & he sceal faran gind lond swa swa læce æfter
 untrumra monna husum. Gif he ðonne giet geswicen næfð his agenra

not to tie up the money he has received in the napkin mentioned
 by Christ in his Gospel; that is, let him not tie up the divine gifts
 he has received, both in virtues and in riches, in the cloth of his
 sloth, and through his laziness hide it, lest he be reproached for it
 afterwards. Let those who are devoid of such gifts, and yet wish
 for supremacy, beware lest they seduce with their bad example those
 who are going the right way to the kingdom of heaven, as the Phari-
 sees did: they neither cared to go the right way themselves, nor
 to suffer others. Such things are to be considered and meditated
 on, because he who undertakes the office of bishop undertakes the
 charge of the people's health, and he must traverse the country like
 a physician, and visit the houses of sick men. If he has not yet

næfð his agenra unðeawa, hu mæg he ðonne oðerra monna mod lacinian, ðonne he bireð on his agnum monega opena wunda? Se læce bið micles to bald & to seomleas þe gæð æfter oðerra monna husum lacniende, & hæfð on his agnum nebbe opene wunde un-lacnode.

X. Hwele se beon sceal þe to reccendome cuman sceall.

Ac ðone mon sciele ealle mægene to biscephade teon, þe on monegum ðrowungum his lichoman cwilmð, & gastlice liofað, & ðisses middangeardes orsorgnesse ne gimð, ne him nane wiðerweardnesse ne ondræt ðisse worlde, ac Godes anne willan lufað. Swelcum ingeðonce gerist ðæt he for lichoman tidernesse ne for worlde [woruld-] bismere anum wið þa scire ne winne, ne he ne sie gidsiende oðerra monna æhta, ac sie his agenra rummod, and his breost sien symle onhielde for arfæstnesse to forgifnesse, næfre ðeah swiður ðonne hit gedafenlic sie for ryhtwisnesse. Ne sceal he noht unalyfedes don, ac ðæt þætte oðre men unaliefedes doð he sceal wepan swæ swæ his agne scylde, hiora untrymnesse he sceal ðrowian on his heortan, & ðæs godes his nihstena he sceal fagenian swæ swæ his agnes. His weore seulon ðæs wierðe beon þæt him oðre men onhyrien. Hi sceal tilian swæ to libbenne swæ he mæge ða adrugodan heortan geðwænan mid ðæm flowendan yðum his lare. He sceal geleornian þæt he gewunige to singallecum gebedum, oð he ongiete ðæt he mæge abiddan æt Gode þæt he onginne, swelce him mon to cweðe :

given up his own vices, how can he doctor the minds of other men, while he has in his own mind many open wounds? The doctor is much too bold and shameless who visits the houses of other men, undertaking to cure them, and has on his own face an open wound unhealed.

X. What kind of a man he is to be who is to rule.

But every effort is to be made to induce him to undertake the office of bishop who mortifies his body with many hardships, and lives spiritually, and regards not the pleasures of this world, nor dreads any worldly trouble, but loves the will of God alone. It is befitting for such a disposition, not for weakness of body or mere worldly

unðeawa, hu mæg he ðonne oðerra monna mód læcnian, ðonne he bireð on his agnum moniga opena wunda? Se læce bið micles to beald & to scomleas ðe gæð æfter oðra monna husum læcnigende, & hæfð on his agnum nebbe opene wunde unlacnode.

5 X. Hwelc se bion sceal ðe to reccenddome cuman sceal.

Ac ðon[e] monn scyle ealle mægene to biscephade teon, ðe on monigum ðrowungum his liehoman ewilmð, & gæstlice lifað, & ðisses middangeardes orsorgnesse ne gimð, ne him nane wiðerweardnesse ne andræt ðisse worolde, ac Godes anne willan lufað. Suelcum ingeðonce
 10 gerist ðæt he for licuman tiedernesse ne for woroldebismere anum wið ða scire ne winne, ne he ne sie gietsiende oðerra monna æhta, ac sie his agenra rummod, & his breosð sien simle onhilde for arfæstnesse to forgiernesse, næfre ðeah suiðor ðonne hit gedafenlic sie for ryhtwisnesse. Ne sceal he naht unaliefedes dón, ac ðæt ðætte oðre menn
 15 unaliefedes dót he sceal wepan sua sua his agne scylde, & hira untrymnesse he sceal ðrowian on his heortan, & ðæs gódes his nihstena he sceal fægrian sua sua his agnes. His weorc sceolon beon ðæs weorðe ðæt him oðre menn onhyrien. He sceal tilian sua to libbanne sua he mæge ða adrugodan heortan geðwænan mid ðæm
 20 flowendan yðon his lare. He sceal geleornian ðæt he gew[u]nige to singallecum gebedum, oð he ongite ðæt he mæge abiddan æt Gode ðæt he ongiene, suelce him mon to cueðe: Nu ðu me cleopodesð; nu ic

reproach to decline the supremacy, nor to be greedy of other men's property, but liberal with his own, and his heart is to be always inclined to forgiveness for piety's sake, yet never more so than is befitting for righteousness. He must not do anything unlawful, but he must bewail the unlawful deeds of others as if they were his own sins; and he must sympathize with their weakness in his heart, and rejoice in the prosperity of his neighbours as his own. His works must make him worthy of being imitated by other men. He must strive to live so as to moisten the dried-up hearts with the flowing waves of his instruction. He must learn to accustom himself to incessant prayer, until he sees he can obtain from God what he requires, as if it were said to him, "Thou hast called me; here I

Nu þu me clipodest ; nu ic com her. Hwæt wenest þu [wenstu nu], gif hwele forworht mon cymð, & bideð urne hwelene ƿæt we hiene læden to sumum ricum men, & him geðingien ƿonne he wið hiene iersað ? Gif he me ƿonne cuð ne bið, ne nan mon his hieredes, ic wille him swiðe hræðe andwyrðan & cweðan : Ne mæg ic ƿæt ærendian : ic ne com him swæ hieweuð. Gif we ƿonne scomiað þæt we to uncuðum monnum swele sprecen, hu durre we ƿonne to Gode swele sprecan ? Oððe hu dear se gripan on ða scire ƿæt he ærendige oðrum monnum to Gode, se se þe hiene selfne hiweuðne ne ongit Gode ðurh his [lifes] geearnunga ? Oððe hu dear he ðingian oðrum monnum, & nat hwæðer him selfum geðingod bið ? He mæg ondrædan þæt he for his agnum seyldum mare ierre gewyrce. Ealle we wioton be monnum, se se þe bideð ƿone mon þæt him ðingige wið oðerne ðe he bið eac irre, ƿæt irsiende mod he gegremeð, & wyrse irre he astyreð. Geðencen ƿæt ða þe ƿonne git ðisse worulde wilniað, & healden hie ƿæt hie mid hiera ðingengum hefigre ierre ne astyrien ƿæs ðearlwisan deman. Healden hie hie ƿonne hie gitsiað swæ micles ealdordomes ƿæt hie ne weorðen ealdormen to forlore hiera [hiere] hieremonnum. Ac pinsige ælc mon hiene selfne georne [geornlice], ðylæs he durre underfón ƿone lareowdom ƿæs folces þa hwile þe him ænig unðeaw on ricsige. Ne wilnige se na bion ðingere for oðerra monna seyldes se þe bið mid his agenum geswenced [gesciended].

XI. Hwælc se beon sceal se ƿærto cuman ne sceal.

Bi ƿon cwæð sio uplice stefn to Moyse ƿæt he sceolde beodan

am." What thinkest thou, now, if a criminal comes to one of us, and prays him to lead him to a man in power who is angry with him, and intercede for him? If he is not known to me, or any man of his household, I shall very soon answer him and say: "I cannot undertake such an errand: I am not familiar enough with him." If we are ashamed to speak so to strangers, how dare we speak so to God? Or how can he presume to undertake the office of mediator between God and other men, who is not sure of being himself intimate with God through the merits of his life, or to intercede for other men while he knows not whether he himself has been interceded for? He has reason to fear arousing greater anger because of his own sins. We all know that among men he who prays a man

eom her. Hwæt wenstu nu, gif hwelc forworht monn cymð, & bitt urne hwelcne ðæt we hine læden to *sumum ricum menn*, & him geðingien ðonne he wið hine iersað? Gif he me ðonne cúð ne bið, ne nán monn his hiredes, ic wille him suiðe ræðe andwyrðan & cueðan: Ne mæg
 5 ic ðæt ærendigean: ic ne eom him sua hiweuð. Gif we ðonne scomiað ðæt we to uncuðum monnum suele sprecen, hu durre we ðonne to Gode suele sprecan? Oððe hu dear se gripan on ða scire ðæt he ærendige oðrum monnum to Gode, se [se] ðe hine selfne hiweuðne ne óngiet Gode ður(h) his lifes gecearnunga? Oððe hu dearr he ðingian oðrum
 10 monnum, & nat hwæðer him selfum geðingod bið? He mæg ondrædan ðæt he for his ægnum scyldum mare ierre gewyrce. Ealle we witon bi monnum, se se ðe bitt ðone monn ðæt him ðingie wið oðerne ðe he bið eac ierre, ðæt irsigende mod he gegremeð, & wierse ierre he astyreð. Geðencen ðæt ða ðe ðonne giet ðisse worolde wilniað, & [h]ealden
 15 hie ðæt hie mid hira ðingengum hefigre ierre ne ástyrien ðæs ðearl-wisan deman. Healden hie hie ðonne hie gítsiað sua micles ealdor-domes ðæt hie ne weorðen ealdormenn to forlore hira hieramonnum. Ac pinsige ælc mou hiene selfne georne, ðylæs he durre underfón ðone lareowdóm ðæs folces ða hwile ðe him ænig unðeaw on ricsige. Ne
 20 wilnige se na beon ðingere for oðerra scylde se ðe bið mid his agenum gescinded.

XI. Hwelc se beon sceal se ðe ðærto cuman ne sceal.

Bi ðon cuæð sio úplice stemn to Moyse ðæt he sceolde beodan

to intercede for him with another, who is angry with the interceder also, irritates the angry mind and arouses worse anger. Let those consider this who still desire this world, and avoid arousing with their intercessions more violent anger of the severe Judge, lest, when they covet so great authority, they lead their disciples into destruction. But let every one carefully examine himself, lest he presume to undertake the office of instruction whilst any vice prevail within him. Let him not desire to intercede for the sins of others who is disgraced with his own.

XI. What kind of man is not to attain thereto.

About which the sublime voice commanded Moses to tell Aaron

Arone þæt nan mon hiera cynnes ne hiera lioredes ne offrode his Gode nanne hlaf, ne to his ðeunga ne come, gif he ænig wam hæfde : gif he blind wære oððe healt, oððe to micle nosu hæfde, oððe to lytle, oððe eft [to] wó nosu oððe tobrocene honda oððe fett, oððe hoferede wære, oððe torenigge, oððe fleah hæfde on eagan oððe singale sceabbas oððe teter oððe healan. Se bið eallinga blind se þe naht ne ongit bi ðæm leohte ðære uplican sceawunge, & se se þe bið ofseten mid ðæm ðiestrum ðisses andweardan lifes, ðonne he næfre ne gesihð mid his modes eagam ðæt towearde leoht, ðy þe he hit lufige, & he nat hwider he recð mid ðæm stæpum his weorca. Be ðæm witgode Anna, þa hio cwæð : Dryhten gehilt his haligra fet, & þa unrihtwisan siccettað on ðæm ðistrum. Se bið eallinga healt se þe wat hwider he gan sceal, & ne mæg for his modes untrymnesse, ðeah he gesio lifes weg, he ne mæg medomlice ongan, ðonne he hæfð to godum weorce gewunad, & læt ðonne þæt aslacian, & hit nyle uparæran to ðæm staðole fulfremedes weorces ; ðonne ne magon ðider fullice becuman þa stæpas ðæs weorces ðider þe he wilnað. Be ðæm cwæð Paulus : Astreccað eowre agæledan honda & eowru eneowu, & stæppað ryhte, ne healtigeað leng, ac bioð hale. Ðonne is sio lytle nosu ðæt mon ne sie gesceadwis ; forðæm mid ðære nose we tosceadað ða stenceas, forðæm is sio nosu gereiht to sceadwisnesse [gesc.]. Ðurh ða gesceadwisnesse we tocnawað good & yfel, & geceosað ðæt good, & aweorpað ðæt yfel. Be ðæm is geweden on ðære bryde lofe : Ðin nosu is swelc swelce sé torr on Libano ðæm munte. Forðæm sio halige gesomnung ðurh gesceadwisnesse gesihð

that no man of their kin or household was to offer to his God any bread, nor come to his ministration, if he had any blemish : if he were blind or lame, or had too big or too little a nose, or if he were crooked-nosed, or had broken hands or feet, or were hump-backed or blear-eyed, or afflicted with albugo or continual scabbiness, or eruptions or hydrocele. He is quite blind who has no conception of the light of sublime contemplation, and is enveloped in the darkness of this present life, when he never sees with his mind's eye the future light so as to love it, and knows not whither he is tending with the steps of his works. About which Anna prophecied, saying : "The Lord will direct the feet of his saints, and the unrighteous shall lament in darkness." He is altogether lame who

Arone ƿæt nan monn hiera cynnes ne hiera hieredes ne offrode his
 Gode nan[n]e hláf, ne to his ƿegnunga ne come, gif he ænig wom
 [h]æfde : gif he blind wære oððe healt, oððe to micle nosu [h]æfde, oððe
 to lytle, oððe eft wó nosu oððe tobrocene honda oððe fét, oððe
 hoferede wære, oððe toreníge, oððe fleah hæfde on eagan oððe singale
 5 sceabbas oððe teter oððe healan. Se bið callenga blind se ƿe noht ne
 ongiæt be ƿam leohte ƿære úplecan sceawunge, ond [se] se ƿe bið
 o[f]seten mid ƿæm ƿistrum ƿisses an(d)weardan lifes, ƿonne he næfre
 ne gesiehð mid his modes eagam ƿæt towearde leoht, ƿy ƿe he hit
 lufige, & he nát hwider he recð mid ƿæm stæpum his weorca. Be ƿæm
 10 witgode Anna, ƿa hio cuæð : Dryhten gehilt his haligra fét, ond ƿa
 unryhtwisan sicettað on ƿam ƿiestrum. Se bið callenga healt se ƿe wat
 hwider he gaan sceal, & ne mæg for his modes untrymnesse, ƿeah he
 geseo lifes weg, he ne mæg medomlice ongán, ƿonne he hæfð to godum
 weorce gewunad, & læt ƿonne ƿæt áslacian, & hit nyle úparæran to
 15 ƿam staðole fulfremedes weorces ; ƿonne ne magon ƿider fullice
 becuman ƿa stæpas ƿæs weorces ƿieder ƿe he wilnað. Be ƿæm cuæð
 Paulus : Astreccað eowre agalodan honda & eowru encowu, & stæppað
 ryhte, ne healtigeað leng, ac beoð hale. Ðonne is sio lytle nosu ƿæt
 mon ne sie gescadwis ; forƿæm mid ƿære nose we tosceadað ƿa
 20 stencas, forƿam is sio nosu gereaht to [ge]sceadwisnes[se]. Ðurh ƿa
 gesc[e]adwisnesse we tocnawað good & yfel, & geceosað ƿæt góð, &
 aweorpað ƿæt yfel. Be ƿæm is gecueden on ƿære bryde lofe : Ðin
 nosu is sucl [suel] se torr on Liuano ƿæm munte. Forƿæm sio
 halige gesomnung ƿur(h) gesceadwisnesse gesiehð & ongietað of huan

knows whither he ought to go, and for the infirmity of his mind,
 although he see the way of life, cannot properly follow it, when he has
 accustomed himself to good works and then relaxes his vigour, and will
 not raise it to the state of perfect works ; then the steps of the works
 cannot entirely arrive at the desired point. Of which Paul spoke :
 "Stretch out your relaxed hands and knees, and proceed rightly, and
 limp no longer, but be saved." The little nose is want of sagacity ; for
 with the nose we distinguish odours, therefore the nose is put for sa-
 gacity. By sagacity we distinguish between good and bad, and choose
 the good and reject the bad. Of which it is said in the praise of the
 bride : "Thy nose resembles the tower on Mount Lebanon." For the
 holy assembly through sagacity sees and understands whence every temp-

& ongietað of hwæm ælc costung eyrneð, & ƿæt towearde gefeoht ƿara uncƿysta, hwonon hie ƿæs wenan sculon. Ac monige men bioð þe noklon ðone hlisan habban ƿæt hie unwise sien ; anginnað ðonne oftrædllice mare secggean & smeagean swiðor ðonne him ƿearf sie to begonganne, & rædað sume leasunge on ƿære smeauge. Ðæt is sio micle nosu & sio woo se þe wile ungemetlice gesceadwis beon, & secð þæt smealior ðonne he ðyrfe, se hæfð to micle nosu & to woo, forðon sio gesceadwisnes hie selfe gescent mid ƿære ungemetgodan smeauge. Ðæt is ðonne se foruda fot & sio forude hond ƿæt mon wite Godes beboda weg, & ƿær nulle on gán, ac sie bedæled & aidlod ælces godes weores, nealles na swæ swæ healt mon oððe untrum, hwilum hie gáð, hwilum hie restað, ac se forudfota bið ælces fædes bedæled. Se ðonne bið hoferede se þe sio byrðen ofðryceð ðisse corðlican gewilnunge, & næfre ne besyhð to ƿære uplican are ; ac ealweg [ealne weg] fundað to ðisum eorðlicum, & ðonne hie gehierað auht be ƿæm gode ƿæs hefonlican rices, ðonne ahefegiað hiera heortan ƿa byrðenna ƿæs forhwirfedan gewunan ƿætte hie ne magon hiera geðohtes staðol uparæran. Be ƿæm se salmscop cwæð : Ic eom gebigged, & æghwonon ic eom gehiened. Ond eft be ƿæm ilcan scyldum sio Soðfæstnes ðurh hie selfe cwæð : Hiora sæd gefeollun on þa ðornas. Ðæt sindon ƿa þe gehierað Godes word, & mid ƿære geornfulnessse & mid ƿære wilnunge ðisse worlde & hiere welena bið asmorad ƿæt sæd Godes worda, ðeah hie upasprytten, ƿæt hie ne moton fullgrowan ne wæstnbære weorðan. Se ðonne bið siwenigge se þe his ondgit bið to ðon beorhte scinende ƿæt hie mæge ongietan soðfæstnesse,

tation comes, and whence they are to expect the impending attack of vices. And there are many men who, not wishing to be thought fools, often try to speak and meditate more than is profitable for them to do, and are led astray in their meditation. The big and crooked nose is the desire of over-sagacity, when a man desires it more eagerly than he ought, he has too big and crooked a nose, for his sagacity shames itself by its excessive contemplation. The broken hand and foot is when a man knows the path of God's commands and will not follow it, but is deprived of every good work and frustrated, not at all like a lame or diseased man, who is sometimes in motion, sometimes at rest, while the broken foot is always entirely deprived of motion. He is humpbacked who is oppressed by the burden of earthly desire,

ælc costu(n)g cymeð, ond ðæt towearde gefeoht ðara uncysta, hwonon
 hie ðæs wenan sculon. Ac monige menn beoð ðe noldon ðone hlisan
 habban ðæt hie unwiese sien; angiennað ðonne oftrædlice mare sec-
 gean & smeagean suiðor ðonne him ðearf sie to begonganne, & rædað
 5 sume leasunge on ðære smeauge. Ðæt is sio micle nosu & sio woo
 se ðe wile ungemetlice gesceadwis beon, & sec[ð] ðæt smealico ðonne
 he ðyrfe, se (h)æfð to micle nosu & to woo, forðon sio gesceadwisnes
 hie selfe gescind mid ðære ungemetgodan smeau]nge. Ðæt is ðonne
 se foreda foot & sio forude hond ðæt mon wite Godes biboda wég, &
 10 ðær nylle on gān, ac sie bedæled & aidlad ælces godes weorces, nals na
 sua sua healt monn oððe untrum, hwilum hie gāð, hwilum hie restað,
 ac se foreda fot a bið ælces feðes bedæled. Se ðonne bið hoferede
 se ðe sio byrðen ofðryeð ðisse eorðlican gewilnunge, & næfre ne
 besyhð to ðære uplican āre; ac ealne weg fundað to ðeosum eorð-
 15 lecum, ond ðonne hie gehierað awuht be ðæm góde ðæs hefonlican
 rices, ðonne ahefegiað hira heort[a]n ða byrðenna ðæs forhwirfdan
 gewunan ðætte hie ne magon hiera geðolhtes staðol upáræran. Be
 ðæm se salmsceop cwæð: Ic eom gebiged, & æghwonon ic eom
 geh[i]ened. Ond eft be ðæm ilcan scyldum sio Soðfæstnes ðurh hie
 20 selfe cwæð: Hiera sæd gefeollon on ða ðornas. Ðæt sindon ða ðe
 gehierað Godes word, & mid ðære geornfulnessse & mid ðære wilnunge
 ðisse worlde & hiere welena bið asmorod ðæt sæd Godes worda, ðeah
 hie úpáspryttæn, ðæt hie ne moten fulgrowan ne wæstmbære weorðan.
 Se ðonne bið siwenige se ðe his &git bið to ðon beorhte scinende
 25 ðæt he mæge ongietan soðfæstnesse, gif hit ðonne aðistriað ða

and never contemplates exalted virtue, but ever pursues earthly things,
 and when they hear aught of the excellence of the kingdom of heaven,
 their hearts are oppressed by the burdens of their perverse habits, so
 that they cannot exalt the state of their mind. Of which the Psalmist
 spoke: "I am bowed and humiliated on all sides." And, again, Truth
 itself spoke about the same sins: "Their seed fell among thorns."
 That is those who hear the word of God, and by the cares and desires
 of this world and its wealth the seed of God's words is smothered,
 although they spring up, so that they cannot flourish or bear fruit. He
 is blear-eyed whose mind is clear enough to perceive the truth, but is
 obscured by fleshly works. The pupils of the bleared eyes are sound,
 but the eyelashes become bushy, being often dried because of the

gif hit ðonne aðistriað ða flæsclican weorc. Hwæt on ðæs siwenig-gean eagam beoð ða æplas hale, ac ða bræwas greatiað, forðæm hie bioð oft drygge [drygde] for ðæm tearum þe ðær gelome offlowað, oððæt sio searpnes bið gewierd ðæs æples. Swæ sindon wel monige ðara þe gewundiað hiora mod mid ðæm weorcum ðisses flæsclican lifes, ða þe mehton smeallice & searplice mid hiera ondgiete ryht gesion, ac mid ðæm gewunan ðara wona weorca ðæt mod bið adimmod. Se bið eallenga siwenigge ðonne his mod & his ondgit ðæt gecynd ascyrpð, & he hit ðonne self gescent mid his ungewunan & wóm wilnungum. Be ðæm wæs wel geoweden ðurh ðone engel: Smirewað eowre eagan mid sealfæ ðæt ge mægen gesion. Ðonne we smirewað ure heortan eage mid sealfæ þæt we mægen ðy bet gesion, ðonne we mid ðæm læcedome godra weorca gefultumað urum ondgiete ðæt hit bið ascirped to ongietonne ða birhtu ðæs soðan leohtes. Se ðonne hæfð eallenga fleah on his modes eagam, þe on nane wisan ne mæg ryhtwisnesse gesion, ac bið ablend mid unwiseþe þæt he ne ongiæt ða uplican rihtwisnesse. Ðurh ðone æpl ðæs eagean mon mæg gesion, gif him ðæt fleah on ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð, ðonne ne mæg he noht gesion. Swæ eac be ðæs modes eagam, gif ðæt ondgit ðæs mennescan geðohtes ongit þæt hit self dysig bið [sie] & synfull, ðonne gegripð hit ðurh ðone wenan ðæt ondgit ðære incundan birhto; gif he ðonne self weneð ðæt he sie wis & gesceadwislice ryhtwis, mid ðy he hiene bedæleð ðære oncnawnesse ðæs uplican leohtes, [& micle þy læs he ongiæt þa birhto ðæs soðan leohtes] ðonne he hiene upahæfð on his mode on swele

frequent flow of tears, until the sharpness of the pupil is dulled. Thus there are very many who wound their mind with the works of this fleshly life who could clearly and sharply perceive righteousness with their understanding, but with the habit of bad works the mind is dimmed. He is altogether blear-eyed who has a naturally good heart and understanding, and of himself disgraces it with his bad habits and perverse desires. Of which was well spoken through the angel: "Anoint your eyes with salve, that ye may see." We anoint the eyes of our heart to see better, when we aid our understanding with the medicine of good works, so that it is sharpened enough to perceive the brightness of true light. He has altogether albugo in his mind's eyes who can in no wise see righteousness, but is blinded with folly

flæslican weorc. Hwæt on ðæs siwenigean eagam beoð ða æpplas
hale, ac ða bræwas greatigað, forðam hie beoð oft drygde for ðæm
tearum ðe ðær gelome offlowað, oððæt sio scearpnes bið gewird ðæs
æpples. Swa sindon wel monege ðara ðe gewundiað hiera mod
5 mid ðæm weorcum ðisses flæslican lifes, ða ðe meahon smealice
& scearplice mid hiera &gīte ryht geseon, ac mid ðæm gewunan
ðara wona weorca ðæt mod bið adimmod. Se bið eallinga siwenige
ðonne his mod & his &git ðæt gecynd ascirpð, & he hit ðonne self
gesci[e]nt mid his ungewunan & wom wilnungum. Be ðæm wæs
10 wel gecweden ðurh ðone ængel: Smiriað eowre eagan mid sealfe
ðæt ge mægen geseon. Ðonne we smierewað ure heortan eage mid
sealfe ðæt we mægen ðy bet geseon, ðonne we mid ðæm læcedome
godra weorca gefultumað urum ondgite ðæt hit bið ascirped to
ongietenne ða bierhtu ðæs soðan leohtes. Se ðonne hæfð eallinga
15 fleah ón his modes eagam, ðe on nane wisan ne mæg ryhtwisnesse
geseon, ac bið áblend mid unwise dome ðæt he ne ongit ða uplican
ryhtwisnesse. Ðurh ðone æpl ðæs eagan mon mæg geseon, gif him
ðæt fleah ón ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð,
ðonne ne mæg he noht geseon. Sua eac bi ðæs modes eagam is
20 gecueden, gif ðæt ondgit ðæs menniscan geðohtes ongiett ðæt
hit self dysig sie & synfull, ðonne [ge]gripð hit ðurh ðone wenan
ðæt andgit ðære incundan byrhto; gif he ðonne self wenð ðæt
he sie wís & gescadwislice ryhtwis, mid ðy he hiene bedælð ðære
oncnawnesse ðæs uplecan leohtes, & micle ðy læs he ongiæt ða bierhto
25 ðæs [s]oðan leohtes ðonne he hiene upahefeð on his mode on suele

so that he does not understand celestial righteousness. A man can see with the pupil of the eye if it is not covered with albugo, but if it is entirely covered with albugo, he cannot see anything. So also it is said of the mind's eyes that if the understanding of human thought perceives that it is itself foolish and sinful, through that idea it grasps the conception of inner brightness; but if he himself thinks that he is wise and prudently righteous, he thereby deprives himself of the recognition of celestial light, and he understands so much the less of the brightness of true light by extolling himself in spirit with such pride and egotism; as is said of certain men: "They said they were wise, and therefore they became foolish." He is afflicted with chronic scabbiness who never refrains

gilp & on swele selflice ; swæ swæ be sumum monnum eweden is : Hie sædon ðæt hie wæron wise, & þa wurdon hie dysige forðon. Soðlice se hæfð singalne seeabb se þe næfre ne blinð ungestæððignesse. Ðonne bi ðæm seeabbe swiðe ryhte sio hreofl getaenað ðæt wohhæmed. And ðonne bið se lichoma hreof, ðonne se bryne þe on ðæm innoðe bið utafilhð [utaslihð] to ðære hyde. Swæ bið sio costung ærest on ðæm mode, & ðonne færeð utweardes to ðære hyde, oððæt hio utascieð on weorc. Butan tweon gif ðæt mod ær ðæm willan ne wiðbritt, se wilm ðæs innoðes utabirst [utbirst] & wierð to seeabbe, & monega wunda utan wyrcð mid ðæm won weorcum. Forðæm wilnode *sanctus* Paulus ðæt he ðære hyde giocðan ofadrygde mid ðæm worde, þa he cwæð : Ne gegripe eow næfre nan costung buton mennescu. Swelee he openlice cwæde : Mennislic is ðæt mon on his mode costunga ðrowige on ðæm luste yfles weorecs, ac ðæt is deofullic ðæt he ðone [ðonne] willan ðurhteo. Se ðonne hæfð teter on his lichoman se þe hæfð on his mode gidsunge, and gif hiere ne bið sona gestiered, heo wile weaxan mid ungemete. Butan tweon se teter butan sare he ofergæð ðone lichoman, & swæðeah ðæt lim geunwlitegað ; se gieða bið swiðe unsar, & se cleweða bið swiðe row, & swæðeah hwæðre [& ðeahhwæðre] gif him mon to longe fylgð, he wundað & sio wund sarað. Swæ eac sio gitsung ðæt mod ðæt hio gebindeð mid ðære lustfulnessse hio hit gewundað, ðonne hio wirpð on ðæt geðoht hwæthwugu to begietenne. Hio gehæt him æghwæs genoh, ðeah ðæt ðonne ðæm mode licige & lustfullige, ðeah hit gewundað mid-ðæmpe hit wyrcð feondscipe. Ðurh ða wunde he forlist ðone wlite his lioma, ðonne he ðurh ðæt wó weorc forlisð ðone wlite ðara [wlite

from wantonness. The scab of leprosy is a type of fornication. The body is leprous when the inflammation of the body spreads to the skin. Thus temptation is first in the mind and then spreads to the skin until it bursts forth in actions. Doubtlessly, unless the mind oppose the desire beforehand, the internal inflammation breaks forth and becomes scab, causing many external sores with the perverse actions. Hence Paul desired to wipe off the prurience of the flesh with the words he spoke : "Let no temptation seize on you unless human ;" as if he had openly said : "It is only human for a man to suffer temptations in his mind from the desire of bad deeds, but it is devilish for him to carry out his desire." He suffers from ring-

gielp & on suele selflice ; sua sua be sumum monnum cueden is :
 Hie sædon ðæt [hie] wæren wiese, & ða wurdo[n] hie dysige forðam.
 Soðlice se ðe hæfð singalne sceabb se ðe næbre ne ablinð ungestæð-
 ðignesse. Ðonne bi ðam sceabbe suiðe ryhte sio hreofl getacnað ðæt
 5 wohhæmed. Ðonne bið se lichoma hreof, ðonne se bryne ðe o[n] ðæm
 innoðe bið utaslihð to ðære hyde. Sua bið sio costung æresð on ðæm
 mode, & ðonne fereð útweardes to ðære hyde, oððæt hio útasciet ón
 weorc. Butan tweon gif ðæt mod ær ðæm willan ne wiðbriitt, se
 wielm ðæs innoðes utabiersð & wierð to sceabbe, & moniga wunda
 10 utane wyrçð mid ðæm wón weorcum. Forðon wilnode *sanctus* Paulus
 ðæt he ðære hyde giocðan ofadrygde mid ðæm worde, ða he cuæð :
 Ne gegripe eow næfre nán costung buton menniscu. Suelce he openlice
 cuæde : Mennisclic is ðæt mon on his mode costunga ðrowige on
 ðæm luste yfles weorces, ac ðæt is deofullic ðæt he ðone willan
 15 ður(h)teo. Se ðonne hæfð teter on hi[s] lichoman se hæfð on his
 mode gi[t]sunga, gif hiere ne bið sona gestiered, hio wile weahsan
 mid ungemete. Butan tueon se teter butan sare he ófergæð ðone
 lichoman, & sua ðeah ðæt lim geünwlitegað ; se giecða bið suiðe
 unsár, & se cleweða bið suiðe rów, & ðeahhwæðere gif him mon
 20 to longe fylgð, he wundað & sio wund sarað. Sua eac sio gitsung
 ðæt mod ðæt hio gebindeð mid ðære lustfulnessse hio hit gewundað,
 ðonne hio wyrpð on ðæt geðoht hwæthugu to bigieten(n)e. Hio ge-
 hætt him æghwæs genog, ðeah ðæt ðonne ðæm mode licige & lustful-
 lige, ðeah hit gewundað midðæmðe hit wyrçð feondscipe. Ðurh ða
 25 wunde he forliet ðone wlite his lioma, ðonne he ður(h) ðæt woo
 weorc forliet ðone wlite oðerra godra weorca, gelicost ðæm ðe he

worm on his body whose mind is filled with covetousness, which,
 unless soon checked, will increase enormously. Ringworm doubt-
 lessly spreads over the body without pain, and yet disfigures the
 limb ; scab is not at all painful, and itch is very mild, and yet if
 it is allowed to go too far, it wounds, and the wound pains. Thus
 covetousness wounds the mind that it enslaves with desires when
 it excites in the mind the desire of obtaining something. It pro-
 mises him enough of everything, which, although it pleases and
 delights the mind, yet wounds it by causing enmity. Through the
 wound he loses the beauty of his limbs, when he through the evil
 work loses the beauty of other good works, as if he polluted his whole

oðerra] godra weorea, gelicost ðæm þe he gewemne ealne ðone lichoman, ðonne he ðurh ealle uncysta ðæt [þa] mod gesereneð; ðæt trymede *sanctus* Paulus þa he cwæð ðæt ælces yfles wyrtruma wære ðæt mon wilnode hwelcere gidsunge. Se ðonne þe bið healede he mæg mid weorce began ða seconðlicnesse, & swæðeah bið ahefegod mid ðæm singalum geðolhte butan ælcum gemete, & swæðeah næfre ne mæg ðurhteon ðæt unryhtlice weorc, & hwæðre ðæt mod hæfð fullfremedne willan to ðære wrænnesse butan ælcere steore & wearne gif he hit ðurhteon meahhte. Ðonon cymeð sio medtrymnes ðæm healdum, ðe se wæta ðara innoða asigð [astigð] to ðæm lime, ðonne aswilð hit & hefegað & unwlitegað. Se bið eac eallinga healede se þe eal his mod bioð aflowen to gæglibærnesse & to dole, ðonne he byrð on his heortan ða byrðenne ðæs bismeres, & swæðeah mid woon weorcum hit to ðweorlice ne fremex, ðeah he hit on his mode forlætan ne mæge, ne fulllice gewunian to godum weorcum, forðæm sio byrðen ðære sceonde hiene diegollice hefegað. Swæ hwele ðonne swæ ðissa uncysta hwelere underðieded bið, him bið forboden ðæt he offrige Gode hlaf, forðæm hit is wen ðæt se ne mæge oðerra monna scylde ofaðwean, se se þe [hine *added*] ðonne giet his agna on herigeað. Ær ðissum we sægdon feam wordum hwele se bion sceolde þe medeme hierde & lareow bion sceolde, & eac hwele se bið þe him ondrædan sceal ðæt he unmedeme sie. Ær ðissum we realton hwele se beon sceolde þe to ðæm biseopdome cuman sceolde; nu we willað reccean, gif he ðær swele to cume, hu he ðæron libban scyle.

body by perverting his mind with every vice, which Paul confirmed by the remark that "covetousness is the root of all evil." He who is afflicted with hydrocele cannot carry out his shameful desires, and yet is excessively troubled with continually thinking of it, and yet can never accomplish the unrighteous deed, although the mind is altogether desirous of lasciviousness without any restraint or hesitation if he could accomplish it. Hydrocele is caused by the humours of the body collecting in the member, so that it swells and becomes heavy and disfigured. He is altogether hydrocelous whose whole mind is addicted to wantonness and folly, when he bears in his heart the burden of shame, and yet does not too perversely carry it out in evil deeds,

gewemme ealne ðone lichoman, ðonne he ðurh ealle uncysta ða mod
 gescrencð; ðæt trymede *sanctus* Paulus ða he cuæð ðæt ælces yfeles
 wyrtruma wære ðæt mon wilnode hwelcre gitsunge. Se ðonne
 se bið healede he mæg mid weorce beg[e]an ða scondlicnesse, &
 5 suaðeah bið ahefegod mid ðæm singalam[u] geðolhte butan ælcum
 gemete, & suaðeah næfre ne mæg ður(h)teon ðæt unryhtlice weorc,
 ond hwæðere ðæt mod hæfð fulfremedne willan to ðære wrænnesse
 butan ælcere steore & wearne gif he hit ðurhteon meahhte. Ðonan
 cymeð sio mettrymnes ðæm healedum, ðe se wæta ðara innoða astigð
 10 to ðæm lime, ðonne asuilð hit & ahefegað & unwlitegað. Se bið eac
 eallenga healede [se] se ðe eall his mod bið aflogen to gægblærnesse &
 to dole, ðonne he bierð on his heortan ða byrðenne ðæs bimeres, &
 suaðeah mid won weorcum hit to ðweorlice ne fremeð, ðeah he hit on
 his mode forlætan ne mæge, ne fullice gewunian to godum weorcum,
 15 forðon sio byrðen ðære sconde hine diogollice hefegað. Sua hwelc
 ðonne sua ðissa uncysta hwelcre underðieded bið, him bið forboden
 ðæt he offrige [Gode] hláf, forðæm hit is wén ðæt se ne mæge oðerra
 monna scylda ofaðuean, se se ðe hine ðonne giet his agena on-
 herigeað. Ær ðioson we sægdon feam wordum hwele se bion scolde
 20 ðe medome hierde & lareow bion sceolde, ond eac hwelc se bið ðe him
 ondrædan sceal ðæt he unmedome sie. Ær ðiosum we rehton hwelc se
 beon sceolde ðe to ðæm biscepdome cuman sceolde; nu we willað
 reccan, gif he ðær suele to cyme, hu he ðæron libban scyle.

although he cannot dismiss it from his mind, nor fully habituate himself to good works, for he is secretly oppressed by the burden of shame. Whoever, then, is subject to one of these vices is forbidden to offer bread to God, for it is to be expected that he will not be competent to wash away the sins of others while he is harassed by his own. We have briefly stated above what kind of man the proper pastor and teacher ought to be, and also he who has cause to fear being incompetent. We have said above what kind of man is to be appointed bishop; we will now say how he is to conduct himself when he has attained the dignity.

XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he ðæron drohtigean sciele.

Ðæs bisepes weore sculon bion ofer oðerra monna weorc swæ micle betran swæ hit micel bið betweox ðæs hierdes life & ðære heorde. Him gedafenað ðæt he geðence & geornlice smeage hu micel niedðearf him is ðæt he sie gebunden to ðære ryhtwisnesse mid ðy rape ðæt he ongiete for hwæs geðyncðum ðæt fole sie genemned heord. Hwæt ðæm hierde [ðonne] wel geristð ðæt he sie healic on his weorcum, & his word sien nytwierðu, & on his swiggean he sie geseadwis; him sculon eglau oðerra monna brocu swelce he cfnswiðe him ðrowige; he sceal sorgian ymbe ealle & foreðencean; he sceal beon for eaðmodnesse hiera gefera ælces ðara þe wel do; he sceal beon strec wið þa þe ðær agyltað, & for ryhtwisnesse he sceal habban andan to hiera yfele; & ðeah for ðara bisgunge ne sie his giemen no ðy læsse ymb þa gehiersuman; ne eac for hiera lufan geornfulnessse ne forlæte he ða ungehiersuman. Ac ðis ðæt we nu feaum wordum arimdon we willað hwene rumedlicor heræfter areccean.

XIII. Hu se lareow sceal beon clæne on his mode.

Se reccere sceal bion simle clæne on his geðolhte, ðæt[te nan] unclæennes hine ne besmite ðonne he ða ðenunga underfehð, forðæm ðæt he mæge adryggean of oðerra monna heortan ðæt ðæron fules sie. Hit is ðearf ðæt sio hond sio ær geclænsod þe wille ðæt fenn of oðerre aðierran; gif sio ðonne bið eac fennegu, ðonne is wen ðæt hio

XII. How he who attains the dignity properly and regularly is to conduct himself therein.

The bishop's works must surpass other men's works as much as the shepherd's life is superior to that of the flock. It behoves him to think and carefully consider how very necessary it is for him to be bound to righteousness with the rope of understanding through whose dignity the people is called flock; it befits the shepherd to be lofty in works, profitable in words, and discreet in silence; he must grieve for the troubles of others as if he suffered equally with them; he must care and provide for all; through humility he must be the equal of all well-doers; he must be stern with sinners, and through

XII. Hu se [se ðe] gedafenlice & endebyrdlice to cymð, hu he
 ðærón drohtian scyle.

Þæs biscepes weorc sceolon bion ofer oðra monna weorc sua micle
 beteran sua hit micel bið betwux ðæs hirdes life & ðære heorde. Him
 5 gedafenað ðæt he geðence & geornlice smeage hu micel niedðearf him
 is ðæt he sie gebunden to ðære ryhtwiesnesse mid ðy rápe ðæt he
 ongite for hwæs geðyncðum ðæt folc sie genemned heord. Hwæt
 ðæm hierde ðonne wel gerisð ðæt he sie healic on his weorcum,
 & his word sien nyttwyrðu, & on his suigean he sie gescadwís ;
 10 him sculan eglan oðerra monna brocu suelee he efnswiðe him ðrowige ;
 he sceal sorgian ymbe ealle & foreðencean ; he sceal bion for eað-
 modnesse hira gefera ælces ðara ðe wel doo ; h[e] sceal bion stræc
 wið ða ðe ðær agyltað, ond for ryhtwisnesse he sceal habban andan to
 15 ymb ða gehirsuman ; ne eac for hira lufan geornfulnessse ne forlæte
 he ða ungehirsuman. Ac ðis ðæt we nu feam wordum arimdon
 we willað hwene rumedlicor heræfter arcecean.

XIII. Hu se lareow sceal bion clæne on his mode.

Se reccere sceal bion simle clæne on his geðohte, ðætte nan
 20 unclæennes hine ne besmite ðonne he ða ðeguunga underfehð, for-
 ðæm ðæt he mæge adrygean of oðra monna heortan ðæt ðæron
 fules sie. Hit is ðearf ðæt sio hond sie ær gecleasad ðe wille ðæt
 fenn of oðerre aðierran ; gif sio ðonne bið eac fennegu, ðon(n)e is

righteousness he must feel indignation at their ill deeds ; and yet in
 his care of them he is not to neglect the obedient ; nor also in his
 love of the latter is he to neglect the disobedient. But this which we
 have now briefly recounted we will treat more at length in the
 following chapters.

XIII. How the teacher is to be pure in heart.

The teacher must be ever pure in heart, that no impurity defile
 him when he undertakes the ministration, to enable him to wipe off
 the impurity of other men's hearts. It is needful for the hand to
 have been cleaned beforehand which is to wipe off the dirt from the
 other ; if it is also dirty there is reason to expect that it will dirty the

Ɔa oðre wiers besmite gif hio hiere onhrinð. ForƆæm wæs Ɔurh Ɔone
 witgan geeweden : Doð eow clæne, ge þe berað Godes fatu. Ða Ɔonne
 berað Godes fatu, Ɔa þe oðerra monna saula underfooð to lædonne on
 Ɔa triowa hiera agenra gecarnunga to Ɔæm innemestan halignessum. Ge-
 Ɔencen hie Ɔonne betweoh him selfum hu swiðe hie sculon beon geclæn-
 sode Ɔa þe berað on hiera greadum Ɔa á libbendan fatu to Ɔæm ecean
 temple on hiera agenre [ægenne] borg. Forðy wæs Ɔurh þa halgan stemne
 beboden Ɔætte on Arones breostum sceolde beon awriten sio racu Ɔæs
 domes on Ɔæm hrægle þe mon hæet rationale, & mid nostlum gebunden,
 forðæm Ɔætte sio oferflownes Ɔara geðohta ne meahhte ofsittan þæs
 sacerdes heortan, ac hio sceolde beon gebunden mid Ɔære ilcan race,
 Ɔætte he ne Ɔohte naht ungesceadwislices ne unnytlices. Forðæm he
 bið gesett to bisene oðrum monnum, simle he sceal ætiewan on his
 lifes gestæððignesse hu micle gesceadwisnesse he bere on his breostum.
 On Ɔæm selfan hrægle, þe he on his breostum wæg, wæs eac awriten
 Ɔa naman Ɔara twelf healƆædra. Ðonne birð se sacerd swiðe untæl-
 lice awriten Ɔara Ɔædra naman on his breostum, Ɔonne he singallice
 geðencð hiora lifes bisene. Ðonne stæpð se sacerd swiðe tælleaslice
 on Ɔone weg, Ɔonne he þa bisene Ɔara forðgefarenra Ɔædra geornlice
 & unablinnendlice sceawað, & on Ɔæt swæð Ɔara haligra singallice
 winnað to spyrienne, & unalifede geðohtas ofðrycð, ðylæs he ofer
 Ɔone Ɔerscold his endebyrdnesse stæppe. Swiðe ryhte is Ɔæt hrægl
 gehaten, Ɔæt se sacerd beran sceolde Ɔæs domes racu, forðon se
 sacerd sceolde & gitt sceal simle smeallice geðencean Ɔæt he cunne
 god & yfel tosceadan, & siððan geornlice geðence hu he gehwelcne
 læran scile & hwonne, & hwæt him gecopust sie, & nowuht him selfum

other worse if it touches it. Hence it was said through the prophet :
 "Purify yourselves, ye who bear God's vessels." They bear God's
 vessels who undertake the guidance of other men's souls in the faith
 of their own merits to the inmost sanctuary. Let those consider
 among themselves how pure they ought to be who carry in their
 breasts the ever-living vessels to the eternal temple on their own
 responsibility. Therefore it was commanded by the holy voice that
 an account of judgment was to be inscribed on Aaron's breast on the
 robe called rationale and bound with fillets, that the flood of thoughts
 might not overwhelm the priest's heart, but it was to be bound by
 that same account not to entertain foolish or useless thoughts. Since

wén ƿæt hio ƿa oðre wiers besmite gif hio hire anhrinð. Forƿæm
wæs ƿurh ƿone witgan gecueden : Dooð eow clæne, ge ƿe berað
Godes fátu. Ða ƿonne berað Godes fatu, ƿa ƿe oðerra monna saula
underfooð to lædanne on ƿa treowa hira agenra gearnunga to ƿæm
5 innemestan halignessum. Geƿencen hie ƿonne betwuh him selfum
hu „suiðe hie sculon beon geclænsode ƿa ƿe berað on hira greadum
ƿa á libbendan fátu to ƿæm ecean temple on hira agenne borg. Forðy
wæs ƿurh ƿa halgan stemne beboden ƿætte on Arones breostum sceolde
beon awriten sio racu ƿæs domes on ƿæm hrægle ƿe mon hætt rationale,
10 & mid noslum gebunden, forƿæm ƿætte sio oferflownes ƿara geðohta ne
meahte ofsittan ƿæs sacerdes heortan, ac hio sciolde beon gebunden mid
ƿære ilcan ráce, ƿætte he ne ƿohte nawuht ungesceadwislices ne unnet-
lices. Forƿæm he bið gesett to bisene oðrum monnum, simle he sceal
ætiewan on his lifes gestæððignesse hu micle gesceadwisnesse he bere on
15 his breostum. On ƿæm selfan hrægle, ƿe he ón his breostum wæg, wæs
eac awriten ƿa naman ƿara twelf heahfædera. Ðonne birð se sacerd
suiðe untællice awriten ƿara fædra naman on his breostum, ƿonne he
singallice geðeneð hiera lifes bisene. Ðonne stæpð se sacerd suiðe
tælleslice on ƿone weg, ƿonne he ƿa bisene ƿara forðgefarena federa
20 geornlice & unablinnendlice sceawað, & on ƿæt suæð ƿara haligra sin-
gallice winnað to spyrganne, & unaliefde geðohtas ófðrycð, ƿylæs he
ófer ƿone ƿerscold his endebyrdnesse stæppe. Suiðe ryhte ƿæt hrægl
is gehaten, ƿæt se sacerd beran sceolde ƿæs domes racu, forƿæm se
sacerd scolde & git sceal simle smeallice geðencean ƿæt he cunne gód
25 & yfel tosceadan, ond siððan geornlice geðence hu he gehwelcne læran
scyle & hwonne, & hwæt him gecopust sie, & nowuht him selfum syn-

he is set as an example for other men, he must always show in the consistency of his life how much prudence he cherishes in his heart. On the same robe which he wore on his breast were also written the names of the twelve patriarchs. The priest bears the names of the fathers written very blamelessly on his breast when he is ever mindful of the example of their life. The priest advances very blamelessly on the path by zealously and incessantly contemplating the example of the departed Fathers, and ever striving to follow in the tracks of the saints, and suppressing unlawful thoughts lest he cross the threshold of his authority. Very rightly the priest's robe is called the account of judgment, because the priest was

synderlice wilnige, ac his nihstena god he sceal tellan him selfum. Be ðæm is awriten ðæt mon sceolde writan on ðæm hrægle ðe Aron bær on his breostum, ðonne he inneode beforan Gode, ða lare & ða domas & ða soðfæstnesse. Ða domas he bær on his breostum beforan Gode [&] Israhela bearna simle. Swa sceal se sacerd gitt simle ða domas beran awritene on his breostum Israhela bearna, ðæt is ðæt he ðara ðing þe him underðiedde bioð for ðæm ege anun ðæs godcundan [innecundan] deman innweardlice undersee, ðætte sio mennisce olicung for nanum freondscipe ðærto ne gemenge, forðonþe he bið to Cristes bisene & to his anlicnesse ðær gesett [aset]. & ðeah for ðære geornfulnesse ðære ryhtinge ne sie he to hræd ne to stið to ðære wrace, ac ðonne he bið ongieten æfstig wið oðerra monna yflu, anscunige he eac his agenu, ðylæs ða smyltnesse ðes domes hine gewemme [oððe] se dyrna æfst oððe to hræd irre. Ac gif he geðencð ðone ege ðæs deman þe ofer eall sitt, ðonne ne stirð he no his hieremomnum butan miclum ege. Ac se ege ðonne he geaðmet ðæt mod he hit geclænsað, ðylæs sio dyrstignes [gedyrstignes] his modes hiene to upahebbe, oððe ðæs flæscas lustfulnes hiene besmite, oððe ðurh þa wilnunga ðissa eorðcundlicra ðinga ðæt mod aðistrige se forhwirfeda gewuna gemalicesse, sio oft ðæt mod ðæs recceres astyreð. Ac hit is micel ðearf ðæt mon hiere swiðe hrædlice wiðbrede, ðylæs sio scyld þe hiene ðurh scinnesse [scirnesse] costað for his luste & for his wacmodnesse hiene oferswiðe; forðon gif hio ne bið hrædlice aweg adrifen, he bið ofslegen mid ðæm [ðy] sweorde ðære geðafunge.

bound and still is ever to consider how he can discern good and evil, and then to consider carefully how and when he is to teach each one, and what is most profitable for them, and not desire to appropriate anything to himself only, but reckon the prosperity of his neighbours as his own. About which it is written that on the robe which Aaron wore on his breast when he entered before God were to be written the instruction, judgments, and truth. He ever bore on his breast before God the judgments of the children of Israel. Thus the priest must still always bear the judgments of the children of Israel written on his breast, that is, that he must zealously serve the interests of those under his care solely from his awe of the inner Judge, that no human flattery be mingled therewith through friendship, for he is placed there to serve as an example and type of Christ.

derlice wilnige, ac his nichstena god he sceal tellan him selfum. Be
 5 ƿam is awriten ƿæt mon sceolde writan on ƿæm hrægle ƿe Aron bær
 on his breostum, ƿonne he inneode beforan Gode, ƿa lare & ƿa domas
 & ƿa soðfæsðnesse. Ða domas he bær on hi[s] breostum beforan Gode
 5 Israhela bearna simle. Sua sceal se sacerð giet simle beran ƿa domas
 awritene on his breostum Israhela bearna, ƿæt is ƿæt hie ƿara ƿing ƿe
 him underðiodde bioð for ƿæm ege anum ƿæs innecundan deman
 inweardlice undersece, ƿætte si[o] men(n)isce oliccung for nanum
 freondscipe ƿærto ne gemenige, forðon he bið to Cristes bisene &
 0 to his anlicnesse ƿær asét. & ƿeah for ƿære geornfulnesse ƿære
 ryhtinge ne sie he to hræd ne to stið to ƿære wrace, ac ƿonne he bið
 ongieten æfstig wið oðra monna yfelu, anseunige he eac his agenu,
 ƿylæs ƿa smyltnesse ƿæs domes gewemme oððe se dierna æfst oððe
 to hræd ierre. Ac gif he geðencð ƿone ege ƿæs deman ƿe ofer
 5 eall sitt, ƿonne ne stierð he no his hieremounum butan miclum ege.
 Ac se ege ƿonne he geeaðmed ƿæt mod he hit geclænsað, ƿylæs
 sio gedyrstignes his modes hine to uppaebbe, oððe ƿæs flæsces lusð-
 fulnes hiene besmite, oððe ðurh ƿa wilnunga ƿissa eorðcun[d]licra
 ƿinga ƿæt mód aðistrige se forhwierfeda gewuna gemalicesse,
 20 sio oft ƿæt mod ƿæs recceres astyreð. Ac hit is micel ðearf ƿæt
 mon hire suiðe hrædlice wiðbregde, ƿylæs sio seyld ƿe hiene ðurh
 sciennesse costað for his luste & for his wæmodnesse hine ofersuiðe ;
 forðon gif hio ne bið hrædlice awég adrifen, he bið ofslægen mid
 ƿæm sueorde ƿære geðafunge.

And yet his zeal in correcting must not be too excessive, nor his severity in punishing, but whilst showing himself zealous against the faults of others, let him fear his own, lest secret malice or overhasty anger corrupt the calmness of judgment. And if he consider the terror of the Judge who sits over all, he will not correct his subjects without great fear. But fear humbles and purifies the spirit, lest the boldness of his heart puff him up too much, or the pleasures of the flesh corrupt him, or through desire of earthly things the perverse habit of wantonness obscure the mind, which often disturbs the ruler's mind. But it is very necessary to withstand it at once, lest the sin which assails him with temptations through his desire and weakness of mind overcome him ; for if it is not quickly driven away, he will be slain with the sword of consent.

XIV. Hu se lareow sceal beon on his weorcum fyrest [fyrmost].

Se lareow sceal beon on his weorcum healic, ƿæt he on his life geƿyðe lifes weg his hieremonnum, ƿætte sio heord se þe folgað ƿæm wordum & ƿæm ðeawum ƿæs hirdes, mæge bett gán æfter his ðeawum ðonne æfter his wordum. He bið genied mid ƿæm folgoðe ƿæt he sceal healice spreccan ; geðence he ðonne ƿæt him is efnmicel nied, siððan he hit gespreccen hæfð, ƿæt he eac swæ dó swæ swæ he lærð, forðon sio stefn ƿæs lareowes micle ðy ieðelicor ðurhfærð ƿa heortan ƿæs gehierendes, gif he mid his ðeawum hie ƿæron gefæstnað ; ƿæt is ƿæt he spreccende bebiet ƿæt he ƿæt ƿyrcende oðiewe, ƿæt hit ðurh ðone fultom sie forðgenge. Be ƿæm wæs gecweden ðurh ðone witgan : Ðu þe wilt godspellian Sion, astig ofer heanne munt. Ðæt is ƿætte se sceal, se þe wile brucan ƿara godcundra ðinga & ƿara heofonlicra lara, forlætan ƿas nieðerlican & ƿas eorðlican weorc, forðæm he bið gesewen standende on ƿæm hrofe godcundra ðinga. Swæ micle he mæg ieð his hieremen geteon to betran, & he bið swæ micle sel gehiered swæ he ufor gestent on his lifes geearnengum. Forðæm bebitt sio halige æ ƿæt se sacerd seyle onfón ðone swiðran bogh æt ƿære offrunge, & se sceolde beon asyndred from ƿæm oðrum flæsce. Ðæt ðonne tacnað ƿæt ƿæs sacerdes weorc sculon bion asyndred from oðerra monna weorcum. Nalles no ƿæt an ƿæt he good dó gemong oðrum monnum, ac eac synderlice swæ swæ he on geðyncðum bið furðor ðonne oðre, ƿæt he eac sie on his weorcum & ðeawum swæ micle furður. Eac him mon sceolde sellan ƿa breost ƿæs neates toeacan ƿæm boge, ƿæt is ƿæt he geleornige ƿæt he

XIV. How the teacher is to be foremost in his works.

The teacher must be lofty in his works, to show in his own life the way of life to his disciples, that the flock which follows the words and moral example of the shepherd may rather follow his example than his words. His position obliges him to speak eloquently ; let him then consider that it is equally needful for him, when he has spoken, to act according to his teaching, for the voice of the teacher penetrates the heart of the hearer much the more easily if he fix it there with good examples ; that is, that he is to display openly what he commands with his words, to help it to become effective. Of which was said through the

XIV. Hu se lareow sceal beon ón his weorcum fyrmest.

Se lareow sceal bion on his weorcum [h]ealie, ƿæt he on his life
gecyƿe lifes weg his hieremnonnum, ƿætte sio hiord se ƿe folgað ƿæm
wordum & ƿæm ƿeawum ƿæs hierdes, ƿætte sio heord mæge bét
5 gán æfter his ƿeawum ƿonne æfter his wordum. He bið genied mid
ƿæm folgoðe ƿæt he sceal healice spreca; geƿence he ƿonne ƿæt
him is efnmicel nied, siððan he hit gespreca hæfð, ƿæt he eac
sua doo sua sua he lærð, forðon sio stefn ƿæs lariowes micle ƿe
ieðcligor ðurhfærð ƿa heortan ƿæs gehirendes, gif he mid his ƿeawum
15 hi ƿæron gefæsðnað; ƿæt is ƿæt he sprecende bebiet ƿæt he ƿæt
wyrrende oðiewe, ƿæt hit ðurh ƿone fultum sie forðgege. Bi ƿæm
wæs gecueden ðurh ƿone witgan: Ðu ƿe wilt godspellian Sion, astig
ofer heane munt. Ðæt is ƿætte se sceal, se ƿe wile brucan ƿara
godeundra ƿinga & ƿara hefonlicra lara, forlætan ƿa[s] niðerlican
& ƿas eorðlecan weorc, forðam he bið gesewen standende on ƿam
hrofe godeun(d)ra ƿinga. Sua micle he mæg ieð his hieremenn geteon
to beteran, & he bið sua micle sel gehiered sua he ufor gestent on
his lifes gearnungum. Forðam bebiet sio halige æ ƿæt se sacerd
seyle onfón ƿone suiðran bógh æt ƿære of[f]runge, & se sceolde
20 bion asyndred from ƿæm oðrum flæsce. Ðæt ƿonne tacnað ƿæt ƿæs
sacerdes weorc s[c]ulon beon asyndred from oðerra monna weorcum.
Nalles na ƿæt an ƿæt he gód doo gemang oðrum mo[n]num, ac eac syn-
derlice sua suæ he ón ðyncðum bið furður ƿonne oðre, ƿæt he eac sie on
his weorcum & ƿeawum sua micle furður. Eac him mon scolde sellan
25 ƿa breosð ƿæs neates toecan ƿæm boge, ƿæt [is ðæt] he geleornige ƿæt

prophet: "If thou wishest to preach to Zion, ascend a lofty mountain." That is, that he who desires to enjoy divine things and heavenly instruction must forsake low and earthly works, since he is seen standing on the roof of divine things. He can the more easily improve his disciples, and the better he will be heard, the higher he stands in his life's merits. Therefore the holy law commands the priest to receive the right shoulder of the offering, which is to be separated from the rest of the carcass. This signifies that the works of the priest are to be separated from those of other men, not only by his doing good among men, but also specially by his excelling as much in good works and virtue as in rank. He was also to have the breast of the beast as

selle Gode his agne breost, ƿæt is his ingeƿanc ; nalles no ƿæt an ƿæt he on his breostum ƿence ƿætte ryht sie, ac eac ƿa spane þe his ƿeawa giemað to ƿæm ilcan mid his godum bisenum. Ne wilnige he nanes eorðlices ofer ƿæt, ne he him ne ondræde nanne eorðlicene ege ƿisses ondweardan lifes, ac geƿence he ƿone incundan Godes ege, & forsio ælce oliccunge ƿisses middangeardes, & eac his ege for ƿære wynsuman swetnesse Godes. Forðon ðurh ƿa uplican stefne wæs beboden on ƿære æ ƿæt se sacerd sceolde beon fæste bewæfed on bæm [bewæbed on þæm] sculdrum mid ƿæm mæssehrægle. Ðæt is ƿæt he beo simle getrymed & gefrætwod wið ælce freccnesse ge gastlice ge menniselice, & wið ælce orsorgnesse beswafen mid ƿissum mægnum, swæ swæ Paulus cwæð : Gað ge gewæpnode ægðer ge on ƿa swiðran hond ge on ƿa winestran mid ƿæm wæpnum ryhtwisnesse. Forðæm ðonne he higað to ƿæm godcundum ƿingum anum, ƿæt he ne dyrfe an nane healfe abugan [anbugan] to nanum fullicum & synlicum luste, ne eac ne ðyrfe beon to upahafen for nanum wlencum ne for nanre orsorgnesse, ne hiene ne gedrefe nan wuht wiðerweardes [nan widerweardnes], ne hiene ne geloccige nan olicung to hiere willan, ne hiene ne geðrysce nan wiðermodnes to ormodnesse. Gif ðonne mid nanum ƿissa ne bið onwæced his ingeƿonc, ðonne bið hit sweotol ƿæt he bið swiðe gerisenlice beswafen mid swiðe wlitige oferbrædelse on bæm [ƿæm] sculdrum. Ðæt hrægl wæs beboden ƿæt sceolde bion geworht of purpuran & of twiblum derodine & of twispunnum twine linenum & gerenod mid golde & mid ƿæm stane iecinta, forðæm ƿæt wære getacnod on hu mislecum & on hu monigfealdum mægnum

well as the shoulder, that is that he is to learn to offer up to God his own breast, that is his thoughts ; not only by meditating righteousness in his breast, but also by attracting others who observe his virtues to the same with his good example. Nor let him desire anything earthly beyond that, nor be influenced by any earthly fear of this present life, but consider the inner fear of God, and despise all worldly flattery and fears for the pleasant sweetness of God. Therefore it was commanded in the law by the sublime voice that the priest was to be clothed on both shoulders with the close-fitting surplice. In other words, he is to be always strengthened and provided against all dangers, both spiritual and human, and protected against all pleasures with this cloak of strength, as Paul said : “ Go on your way armed on the

he selle Gode his agne breosð, ƿæt is [his] inngeðone ; nalles na ƿæt
 ân ƿæt he on his breostum ðence ƿætte ryht sie, ac eac ða sponne
 ðe his ðeawa giemað to ƿæm illean mid his góðum biesenum. Ne
 wilnige he nanes eorðliceas ofer ƿæt, ne he him ne ondræde nanne
 5 eorðlicene ege ðyses andweardan lifes, ac geðence he ðone inncundau
 ege Godes, & forsio ælce olicunge ðisses middangeardes, & eac his
 ege for ƿære wynsuman suetnesse Godes. Forðon ƿurh ða úplecan
 stefne wæs beboden on ƿære æ ƿæt se sacerd scolde beon fæste bewæfed
 on bæm s[c]uldrum mid ƿæm mæsselhrægle. Ðæt is ƿæt he bio simle
 10 getrymed & gefrætwod wið ælce frecenesse ge gæstlice ge mennislice
 & wið ælce orsorgnesse besuapen mid ðy[s]sum mægenum, sua sua
 Paulus cuæð: Gáð ge gewæpnode ægðer ge on ða suiðran hond,
 ge on ða winstran mid ƿæm wæpnum ryhtwisnesse. Forðæm
 ðonne he higað to ƿæm godecundum ðingum anum, ƿæt he ne
 15 ðyrfe an nane healfe anbugan to nanum fullicum & synlicum luste,
 ne eac ne ðyrfe bion to úpahæfen for nanum wlencum ne for
 nanre orsorgnesse, ne hine ne gedrefe nan wuht wiðerweardes, ne
 hine ne geloccige nán oliccung to hiere willan, ne hi[ne] ne geðrysce
 nan wiðermodnes to ormodnesse. Gif ðonne mid nanum ðissa ne
 20 bið ónwæced his inngeðone, ðonne bið hit swutul ƿæt he bið suiðe
 gerisenlice besuapen mid swiðe wlitige oferbrædelse on bæm sculdrum.
 Ðæt hrægl wæs beboden ƿæt scolde bion geworht of purpuran
 & óf tweobleom derodine & of twispunnenum twine linenum &
 gerenod mid golde & mid [ƿæm] stane iacincta, forðæm ƿæt wære
 25 getacnod on hu mislecum & [on] hu monigfaldum mægenum se sacerd

right hand and on the left with the weapons of righteousness." That when he aspires to divine things alone he may not deviate on either side after any foul and sinful lusts, nor become inflated with pride and luxury, nor be troubled by adversity, nor be allured and subjected by any flattery, nor be reduced to despair by disappointment. If then none of these are able to shake his resolution, it is clear that he is very becomingly attired on both shoulders with a very beautiful dress. The dress was commanded to be made of purple and double-dyed scarlet and twice-spun linen cloth, adorned with gold and the gem jacinth, to show with how various and manifold virtues the priest was to shine before God as an example to men. First and foremost among all the ornaments gold was to shine on his robe. That

se sacerð sceolde scinan beforan Gode, monnum to bisene. Ærest ealra glengea & fyrrest [ymest] sceolde scinan gold on his hrægle. Ðæt is ƿætte on his mode scine ealra ƿinga fyrrest ondgit wisdomes. Toeacan ƿæm golde ealra glengea fyrrest on his hrægle wæs beboden ƿæt sceolde bion se gūm iacinctus, se is lyfte onlicost on hiewe. Se ƿonne tacnað ƿætte eal ƿætte ƿæs sacerdes ondgit ƿurhfaran mæge, sie ymb ƿa hefonlican lufan, næs ymbe idelne gylp, ƿylæs him losige ƿæt hefenlice ondgit, forƿæmpe he sie gehæfted mid ƿæm luste his selfes heringe. Eac ƿæm golde & ƿæm line wæs ongemong purpura, ƿæt is kynelic hrægl, forƿæm hit tacnað kynelicne onwald. Be ƿæm geƿence se sacerð, ƿonne he oðre men healice lærð, ƿæt he eac on him selfum healice ofƿrysce [ƿrysce] ƿa lustas his unƿeawa, forƿæmpe he kynelic hrægl hæfð, ƿæt he eac sie kyning ofer his agene unƿeawas, & ƿa kynelice oferswiðe; & geƿence he simle sie swæ æðele swæ unæðele swæðer he sie ƿa æðelu ƿære æfterran acennesse, ƿæt is on ƿæm fulluhte, & simle otiewe [ætiewe] on his ƿeawum ƿa ƿing þe he ƿær to Gode hett [ƿær Gode gehet], & ƿa ƿeawas þe him mon ƿær bebead. Be ƿæm æðelum ƿæs gastes Petrus cwæð: Ge sint acoren kynn Gode & kynelices preosthades. Be ƿæm onwalde, þe we seculun ure unƿeawas mid ofercuman, we magon bion getrymede mid Iohannes cwide ƿæs godspelleres, ƿe he cwæð: Ða þe hiene onfengon, he salde him onwald ƿæt hie meahton beon Godes bearn. Ða medomnesse ƿære strengeo se salmscop ongeat, þa he cwæð: Dryhten, suiðe suiðe sint geweorðode mid me ƿine friend, & swiðe is gestrangod hiera ealdordom; forƿæmpe ƿæt mod ƿinra haligra bið aƿened swiðe healice & swiðe stranglice to ƿe, ƿonne

is, that above all the knowledge of wisdom was to shine in his mind. After the gold, above all the gem jacinth was to be on his robe, which is most like the sky in colour, signifying that whatever the mind of the priest penetrates, it must be for the sake of divine love and not of idle vaunt, lest heavenly understanding fail him when he is ensnared by the desire of his own praise. Besides the gold and linen there was purple, which is a royal vestment, since it is the sign of royal authority. By which let the priest remember, when he loftily teaches other men, loftily to destroy his vicious desires, since he has a royal robe, that he may also be king over his own faults and royally vanquish them; and whether he be noble or of

scolde scinan beforan Gode, mannum to biesene. *Æresð* alra glengea
 & ymesð scolde scinan gold on his hrægle. Ðæt is *ǣt*te on his
 mode scine ealra *ðinga* fyrmesð ongit wisdomes. *Toeacan* *ǣm* golde
 ealra glenga fyrmesð on his hrægle wæs beboden *ǣt* scolde bion
 5 se gien iacinctus, se is lyfte onlicusð on hiwe. Se *ðonne* tacnað
ǣt [e]all *ǣt*te *ðæs* sacerdes ondgit *ðurh*farau mæge, sie ymb
ða hefonlican lufan, næs ymbe idelne gilp, *ðylæs* him losige *ǣt*
 he[o]fenlice ondgit, for*ǣm*ðe he sie gehæfted mid *ǣm* luste his
 se[l]fes heringe. Eac *ǣm* golde & *ǣm* line wæs ongemang pur-
 10 pura, *ǣt* is cynelic hræg[l], for*ǣm* hit tacnað kynelicne anwald.
 Be *ǣm* geðence se sacerd, *ðonne* he oðre mén healice lærð, *ǣt* he
 eac on him selfum healice ofðrysee *ða* lustas his unðeawa, for*ǣm*ðe
 he kynelic hrægl [h]æfð, *ǣt* he eac sie kyning ofer his agne unðea-
 was, & *ða* cynelican ofersuiðe; & geðence he simle sie sua æðele
 15 sua únæðele suæðer he sie *ða* æðelu *ðære* æfterran acennesse, *ǣt*
 is on *ǣm* ful[l]ulhte, & simle atiewe on his ðeawum *ða* ðing ðe
 he ðær Gode gehet, & *ða* ðeawas ðe him mon ðær bebed. Be
ǣm æðelum *ðæs* gæstes Petrus cuæð: Ge sint acoren kynn Gode
 & kynelices preosthades. Bi *ǣm* anwalde, ðe we sculon ure unðea-
 20 was mid ofercuman, we magon beon getrymede mid Iohannes cuide
ðæs godspelleres, ðe he cuæð: Ða ðe hine onfengon he salde him
 anwald *ǣt* hie meah-ton beon Godes bearn. Ða medomnesse *ðære*
 strengio se salmscop ongeat, *ða* he cuæð: Dryhten, suiðe suiðe sint
 geweorðode mid me ðine friend, & suiðe is gestrangod hiera ealdor-
 25 dom; for*ǣm*[ðe] *ǣt* mod ðimra haligra bið aðened suiðe healice
 & suiðe stranglice to ðe, *ðonne* [ðonne] oðrum monnum ðyncð *ǣt*

low birth, let him ever consider the nobility of regeneration, which is
 in baptism, and ever show in his morals the promises he made on
 that occasion to God, and the virtues which were then inculcated on
 him. Of spiritual nobility Peter spoke: "Ye are a race chosen for
 God of royal priesthood." As to the power with which we can
 correct our vices, we can be strengthened by the words of the evan-
 gelist John: "To those who received him he gave power of being
 God's children." The excellence of this strength the Psalmist ac-
 knowledged when he said, "Lord, greatly are thy friends in honour
 with me, and their power is greatly strengthened; for the heart
 of thy saints is exalted very loftily and mightily to thee, when to

Ʒonne oðrum monnum Ʒyncð Ʒæt hie mæstne dem & mæste scande Ʒrowigen, & hie forsewenuste bið for worlde. On Ʒæs sacerdes hrægle wæs toeacan golde & iacincte & purpuran, dyrodine twegebra bleo. Ðæt tacnað Ʒætte eal Ʒa god & Ʒa mæ genu þe he dó, bion gewlitedode mid Ʒære lufan Godes & monna beforan Ʒæm eagum Ʒæs ecean Deman, Ʒætte se spearca Ʒara godra weorea, þe her twinclað beforan monnum, birne healice ligge on Ʒære incundan lufan beforan Ʒæm diglan Deman. Sio lufu Ʒonne hio lufað ætsomne ægðer ge God ge his nihstan, hio scinð swiðe smicere on twæm bleom swæ swæ twegea bleo godweb. Se Ʒonne se þe swæ hiegað ealneweg to andweardnesse his scippendes, & agiemeleasað þa giemenne his nihstena, oððe eft swæ singallice folgað Ʒære giemenne his nihstena Ʒæt he agiemeleasað Ʒa godeundan lufe, Ʒonne hæfð he anforlæten Ʒæt tweagea bleo godweb Ʒæt he habban sceolde on Ʒæm halgan hrægle, gif he auðer Ʒissa forlæt. Ac Ʒonne Ʒæt mod bið aðened on þa lufan ægðer ge Godes ge his nihstena, ne bið hit Ʒonne noltes wan buton forhæfdnesse anre, Ʒæt he his lichoman swence and hlænige. Forðon is beboden toeacan Ʒæm twibleon godwebbe Ʒæt scile beon fwiðdrawen twin on Ʒæm mæssegierelan. Of Ʒære eorðan cymeð Ʒæt fleax, Ʒæt bið hwites hiewes. Hwæt mæg Ʒonne elles beon getacnod Ʒurh Ʒæt fleax buton lichoman clænnes, sio sceal scinan of clænre heortan? Forðæm bið gefæstnod Ʒæt geðrawene twin to [on] Ʒæm wlite Ʒæs mæssehrægles, forðæm sio clænnes bið Ʒonne to fulbeorhtum wlite becumen, Ʒonne Ʒæt flæse bið geswenced Ʒurh forhæfdnesse, & Ʒonne betweox oðrum mægenum bið ðeonde sio earnung Ʒæs geswenctan

other men they seem to suffer the greatest misfortune and shame, and are most despised in the eyes of the world." On the priest's dress, besides gold and jacinth and purple, there was twice-dyed scarlet, signifying that all his good deeds and virtues are to be adorned with the love of God and men before the eyes of the eternal Judge, that the spark of good works which twinkles before men may burn with the vigorous flame of inner love before the unseen Judge. The love which includes both God and one's neighbours shines very beautifully with two colours like the twice-dyed cloth. He therefore who is continually striving to attain to the presence of his Creator, and neglects the care of his neighbours, or,

h[i]e mæstne demm & mæste scande ƿrowigen, & hie forsewenuste
 bioð for worulde. On ƿæs sacerdes hrægle wæs toecan golde
 & iacineðe & pur[pu]ran, dyrodine twegera bleo. Ðæt tacnað ƿætte
 eal ƿa góð & ƿa mægenu ðe heo doð beon gewlitegode mid ƿære lufan
 5 Godes & monna beforan ƿæm eagum ƿæs ecean Deman, ƿætte se
 spearca ƿara godra weorca ðe her tuinclað beforan ma[n]num, bierne
 healice li[c]ge on ƿære inncundan lufan beforan ƿæm dieglan Deman.
 Sio lufu ðonne hio lufað ætsomne ægðer ge God ge his niehstan,
 hio scinð suiðe smicere ón twæm bleom sua sua twegea bleo godwebb.
 10 Se ðonne se ðe sua higað ealneweg to andweardnesse his scip[p]endes,
 & agiemeleasað ƿa giemene his nihstena, oððe eft sua singallice
 folgað ƿære giemene h[i]s niehstena, ƿæt he agiemeleasað ƿa god-
 cundan lufe, ðonne hæfð he anforlæten ƿæt twegea bleo godwebb
 ƿæt he habban sceolde on ƿæm halgan hrægle, gif he auðer ƿissa
 15 forlæt. Ac ðonne ƿæt mod bið aðened on ƿa lufan ægðer ge Godes ge
 his niehstena, ne bið hit ðonne nohtes [h]won buton forhæfdnesse
 anre, ƿæt he his lichoman suence & hlænige. Forðon is toecan
 ƿæm twiblion godwebbe ƿæt scyle beon twiðræwen twin on ƿæm
 mæssegierelan. Of ƿære eorðan cymeð ƿæt fleax, ƿæt bið hwites
 20 hiwes. Hwæt mæg ðonne elles beon getácnod ðurh ƿæt fleax butan
 lichoman clænnes, sio sceal scinan of clænre heortan? Forðæm
 bið gefæsðnod ƿæt geðræwene twin to ƿæm wlite ƿæs mæssehrægles,
 forðam sio clænnes bið ðonne to fulbeor[h]tum wlite becumen,
 ðonne ƿæt flæsc bið gesuenced ðurh færhæfdnesse, & ðonne betweox
 25 oðrum mægenum bið ðionde sio e[a]rnu[n]g ƿæs gesuencetan flæsces,

on the other hand, is always so intent on the care of his neighbours as
 to neglect the divine love, has omitted the double-dyed purple, which
 he ought to have on the holy vestment, if he forsake either of these
 two. And when the mind is exalted with the love of God and its
 neighbours, there is nothing wanting but abstinence, with which he
 must mortify and starve the flesh. Therefore, besides the twice-dyed
 cloth, there is to be on the surplice twice-spun linen. Flax comes
 from the earth and is of a white colour. What can be signified by
 the flax but bodily purity, which must shine from a pure heart?
 The woven linen is fastened to the beautiful surplice because purity
 attains resplendent beauty when the flesh is mortified by abstinence,

flæscas, swæ swæ on ðæm mæssehrægle scinð ongemang oðrum bleom
 ðæt twyðrawene twin.

XV. Hu se lareow sceal beon geseadwis on his swiggean & nyt-
 wierðe on his wordum.

Sie se lareow gemetfæst & geseadwis & nytwierðe on his wordum,
 ðætte he ne swigige ðæs þe nytwierðe sie to spreccanne, ne ðæt he ne
 sprece ðæt he swigian sciele. Forðæm swæ swæ unwærlieu &
 giemelcaslieu spræc menn dweleð, swæ eac sio ungemetgode swigge
 ðæs lareowes on gedwolan gebringð ða þe he læran meahte, gif he spre-
 cende bion wolde. Oft eac ða unwaran lareowas for ege ne durron
 clypion & (*om.*) ondrædað him sumra monna unðanc, ne durron forðon
 ryht freolice & unforwandodlice spreccan. Be ðæm sio Soðfæstnes
 cwæð: Ne healde ge mid swelcum eornoste þa heorde swæ [swelce]
 hierdas sceoldon, ac hyrena ðeawe ge fleoð, & hydað eow mid ðære
 swiggean, swæ se hyra ðonne he ðone wulf gesyhð. Ðæt ilce oðwat
 Dryhten ðurh ðone witgan, þa he cwæð: Dumbes hundas ne magon
 beorcan. Ond eft he cidde, þa he cwæð: Ne come ge no togeanes
 minum folce ðæt ge meabton standan on minum gefeohte for Israhela
 folce, ne ge ðone weall ne trymedon ymb hiera hus on ðæm dæge þe him
 midðearf wæs. Ðæt is ðonne ðæt he fare togeanes Israhela folce him
 mid to feoltanne ðæt he wiðstande mid his spræce ðæm unryhtwillen-
 dum þe ðyses middaueardes waldað mid freore & u(n)forwandodlicre
 stefne, for gescieldnesse his heorde. Ðæt is ðonne ðæt he him mid feohte
 on ðæm dæge þe him niedðearf sie, ðæt he wiðstande ealle mægene ðæm

and then the merits of the mortified flesh flourish among other
 virtues, as the twice-woven linen shines on the surplice among the
 other colours.

XV. How the teacher must be discreet in his silence and useful in
 his words.

Let the teacher be moderate and discreet and useful in his words,
 lest he keep unsaid what is useful to speak, or speak what ought to
 be kept silent. For as unguarded and careless speaking leads men
 astray, so the excessive silence of the teacher leads into error those
 whom he might teach if he were willing to speak. Often also un-
 thinking teachers out of fear dare not speak, fearing the displeasure

sua sua on ðæm mæssehrægle scienð ongemang oðrum bleon ðæt tweoðræwene twin.

XV. Hu se lareow sceal bion gescadwis on his swigean & nytwyrðe on his wordum.

5 Sie se lariow gemetfæsð & gescadwis & nyttwyrðe on his wordum, ðætte he ne suigige ðæs ðe nyttwyrðe sie to sprecaune, ne ðæt ne sprece ðæt he suigigean scyle. Forðæm sua sua unwærlicu & giemeleaslicu spræc menn dweleð, sua eac sio ungemetgode suige ðæs lareowes on gedwolan gebrin(g)ð ða ðe he
10 læran meahhte, gif he sprecende beon wolde. Oft eac ða unwaran lareowas for ege ne durron cleopian, ondrædað him sumra monna unðonc, ne durron forðon ryht freolice læran & unforwandodlice sprecan. Be ðæm sio Soðfæsðness cuæð: Ne healde ge mid suelcum eorneste ða heorde suelce hirdas scoldon, ac hyrena ðeawe ge fleoð,
15 & hydað eow mid ðære suigean, sua se hyrra ðonne he ðone wulf gesiehð. Ðæt ilce oðwát Dryhten ðurh ðone witgan, ða he cuæð: Dumbes hundas ne magon beorcan. Ond eft he cidde, ða he cuæð: Ne come ge no togenes minum folce ðæt ge meahhton standan on minum gefeohte for Israhela folce, ne ge ðone weall ne trymedon ymbe hira
20 hus on ðæm dæge ðe him niedðearf wæs. Ðæt is ðonne ðæt he fære togeanes Israhela folce him mid to feohtanne ðæt he wiðstande mid his spræce ðam unryhtwillendum ðe ðyses middangeardes waldað mid freore & unforwandodlicre stefne, for gescildnesse his heorde. Ðæt is ðonne ðæt he him mid feohte on ðæm dæge ðe him niedðearf

of men, and so are afraid to teach with due freedom and speak without hesitation. Of which Truth spoke: "Ye do not watch over the flock with the zeal which befits the shepherd, but ye flee like hirelings, and hide yourself in silence, like the hireling when he sees the wolf." The same fault the Lord rebuked through the prophet, saying: "Dumb dogs cannot bark." And again he rebuked it when he said: "Ye came not towards my people to stand in my fight for the people of Israel, nor did ye strengthen the wall round their house in their day of need." Going towards the people of Israel to fight with them is withstanding with his speech the unrighteous who rule this world with free and fearless voice, to protect his flock. Fighting with them in the day of need is withstanding with all his might those whose

þe on woh willen for ðære ryhtwisnesse lufan. Be ðæm wæs eft geweden to ðæm scyldegan folce : Eowre witgan eow witgodon dysig & leasunga, & noldon eow ge cyðan eowre unryhtwisnesse, ðæt he eow gebrohten on hreowsunge. Ða godan lareowas beoð oft genemne on halgum gewritum witgan, forðon hie gereceað ðis anwearde lif fleonde, & ðæt towearde gesweotuliað. Ða ðonne þe sio godeunde stefn ðreade, & cwæð ðæt hie sceolden leasunga witgian, ðæt sindon þa ða (*om.*) þe him ondrædað ðæt hie men for hiera scyldum ðreagen, ac mid idelre olicunge orsorgnesse gehateð ðæm scyldegan, ond mid nanum ðingum nyllað geopenian ðæm syngicendum hiera unryht, ac swigiað ðara ðreaunga. Ðæt word ðære ðreaunge is cæg, forðæm hit oft onlycð & geopenað ða scylde þe se him self ær nyste se hie ðurhteah. Be ðæm cwæð Paulus ðæt se lareow sceolde beon miltig to tyhtanne on halwende lare, & eac to ðreageanne ða þe him wiðstandan willen [willað]. Eft wæs geweden ðurh Zacharias : Sio æ sceal bion soht on ðæs sacerdes muðe, & his weloras gehealdað ðæt ondgit, forðæm he bið Godes boda to ðæm folce. Forðæm myndgode Dryhten ðurh Essaïam ðone witgan & cwæð : Cliopa & ne blin, hefe up ðine stefne swa ðer bieme. Forðæm se se þe ðone sacerdhad onfehð, he onfehð fryccean scire & foreryneles þa her iernað beforan kyningum, & bodiað hiora færelt & hiera willan hlydende. Swæ sculon þa sacerdas nu faran hlydende & bodigende beforan ðæm egeslican deman þe him swiðe andrysnlic æfter gæð. Gif ðonne se sacerd bið ungerad ðæs lareowdomes, hwæt forstent ðonne his gehlyd ? Hwæt mæg he bodian ma ðonne se dumba fryccea ? Ac for ðissum wæs geworden ðæt

desires are evil, through love of righteousness. Of which was again spoken to the guilty people : " Your prophets prophesied to you folly and falsehood, and would not proclaim to you your unrighteousness to bring you to repentance." Good teachers are often called prophets in holy writ, for they proclaim that this present life is fleeting, and reveal the future. Those whom the divine voice blamed, and said that they would prophesy untruth, are they who fear to reproach men with their sins, but gently soothe them with promises of security, and are quite unwilling to show sinners their wickedness, but suppress their admonitions. The word of admonition is a key, for it often unlocks and opens the sin which he who committed it was not aware of. Of which Paul said that the teacher should be mighty to exhort to salutary doc-

sie, ƿæt he wiðstonde ealle mægene ƿæm ƿe on woh wiellen for
 ƿære ryhtwisnesse lufan. Be ƿæm wæs eft gecueden to ƿæm scyldegan
 folce: Eowre witgan eow witgodan dysig & leasunga, & noldon
 eow gecyƿan eowre [un]ryhtwisnesse, ƿæt hie eow gebrohten on
 5 hreowsunge. Ða godan lareowas beoð oft genemede on halgum
 gewritum wietgan, forƿæm hie gereccað ƿis andwearde lif fleonde,
 & ƿæt towearde gesueotoligeað. Ða ƿonne ƿe sio godcundde stefn
 ƿreade, & cuæð ƿæt hie scolden leasunga witgian, ƿæt sindon ƿa ƿa
 ƿe him ondrædað ƿæt hie menn for hira scyldum ƿreagen, ac mid
 10 iedelre olicunge orsorgnesse gehatað ƿæm scyldegan, & mid nanum
 ƿingum nyllað geópenian ƿæm syngiendum hiera unryht, ac suigiað
 ƿara ƿreaunga. Ðæt word ƿære ƿreau[n]ge is cæg, forƿæm hit
 oft anlycð & geopenað ƿa scylde ƿe se him self ær nyste se hie
 ƿurhteah. Be ƿæm cuæð Paulus ƿæt se lareow sceolde beon michtig
 15 to tyhtanne on halwende lare, & eac to ƿreanne ƿa ƿe him [wið]-
 stondan wiellen. Eft wæs gecueden ƿur[h] Zacharias: Sio æ sceal
 beon soht on ƿæs sacerdes muðe, & his weleras gehaldað ƿæt andgit,
 forƿæm he bið Godes boda to ƿam folce. Forƿæm myndgode Dryhten
 ƿurh Essaiam ƿone witgan & cuæð: Cleopa & ne blin, hefe up ƿine
 20 stefne sua ƿes bime. Forƿæm se se ƿe ƿone sacerdhád onfehð, he on-
 fehð friccan scire & foreryneles ƿa her iernað beforan kyningum, &
 bodigeað hira færeht & hiera willan hlydende. Sua sculun ƿa
 sacerdas nu faran hlydende & bodiende beforan ƿæm egeslican deman
 ƿe him suiðe andrysnlic æfter gæð. Gif ƿonne se sacerd bið ungerad
 25 ƿæs lareowdomes, hwæt forstent ƿonne his gehlyd? Hwæt mæg he
 bodigean má ƿonne se dumba fryccea? Ac for ƿeosum wæs geworden

trine, and also to reprove those who oppose him. Again it was said through Zachariah: "The law must be sought in the mouth of the priest, and his lips contain understanding, for he is God's messenger to the people." Therefore the Lord admonished through the prophet Isaiah, saying: "Cry aloud and cease not, raise thy voice like a trumpet." For he who undertakes the priesthood undertakes the office of herald and footmen who run before kings, loudly proclaiming their journey and will. Thus priests ought to run and proclaim loudly before the awful Judge, who follows them in great majesty. But if the teacher is unskilled in instruction, what avails his cry? What more can he proclaim than the dumb herald? Therefore the Holy Ghost in the shape of tongues settled on the apostles, for without doubt whom-

se halga gast on tungena onlienesse gesette ofer þa apostolas, forðon butan tweon ðone þe he gefylð he gedeð ðæt he bið swiðe hræðe ymbe hiene sprecende. Forðæm wæs beboden Moyses ðæt se sacerd sceolde bion mid bellum behangen. Ðæt is ðæt he hæbbe þa stefne ðære lare, þylæs he abelge mid ðære swiggean ðone dom ðæs Scea-weres. Hit is awriten ðæt he sceolde ingongende & utgongende beforan Gode to ðæm halignessum beon gehiered his sweg, þylæs he swulte. Hit is gecweden ðæt se sacerd sceolde sweltan, gif se sweg nære of him gehiered ægðer ge ingongendum ge utgongendum, forðon he geniet ðone diglan deman to irre, gif he ingæð butan ðæm sweg ðære lare. Hit wæs awriten ðæt ðæs sacerdes hrægl wære mid bellum behongen. Hwæt elles getacnað ðæs sacerdes hrægl buton ryht weorc? Dauíd se witga ðæt cyðde, þa he cwæð: Sin ðine sacerdas gegirede mid ryhtwisnesse. On ðæs sacerdes hrægle wæron bellan hangiende. Ðæt is ðæt þa weore ðæs sacerdes & eac se sweg his tungan clipien ymb lifes weg. Ac ðonne se lareow hiene gegearwað to ðære spræce, behealde he hiene geornlice ðæt he wærlice sprece; forðon gif he unendebyrdlice onet mid ðære spræce, & wilnað ðæt he ðy wisra ðynce, ðonne is wen ðæt he gewundige ða heortan ðara gehierendra mid ðære wunde, ðæt is ðæt he hi gedweleð & unwislice geicð þa idelnesse þe he ofaceorfan sceolde. Be ðæm sio Soðfæstnes cwæð: Habbað ge sealt on eow, & sibbe habbað betweoh eow. Ðurh ðæt sealt is getacnod ða word wisdomes. Se ðonne se þe fundige wislice to spreconne, ondræde he him swiðlice ðylæs his spræc gescende þa anmodnesse ðara þe ðærto hlystað. Be ðæm cwæð Paulus: Ne wilnigen ge mare to wietenne ðonne eow ðearf sie,

soever he fills he readily causes to speak about him. Therefore it was enjoined on Moses that the priest was to be hung around with bells; in other words, he was to have the voice of instruction, lest with silence he offend against the will of the Spectator. It is written, that whether he went in or out before God to the sanctuary, his sound was to be heard, lest he died. It is said that the priest was to die unless the sound was heard from him both entering and coming out, because he compels the unseen Judge to anger if he enters without the sound of instruction. It is written that the robe of the priest was to be hung with bells. What signifies the priestly robe but good deeds? The prophet David showed it when he said: "Let thy priests

5 Ʒæt se halega gæsð on tu[n]gena onlicnesse gesette ofer Ʒa apostolas,
 forƷæm butan tweon Ʒone Ʒe he gefylð he gedeð Ʒæt he bið suiðe
 hræðe ymbe hine sprecende. ForƷæm wæ[s] beboden Moyses Ʒæt
 se sacerd scolde bion mid bellum behangen. Ðæt is Ʒæt he hæbbe
 10 Ʒa stefne Ʒære lare, Ʒylæs he abelge mid Ʒære suigean Ʒone dom Ʒæs
 Sceaweres. Hit is awriten Ʒæt he scolde inngongende & utgongende
 beforan Gode to Ʒam halignessum beon gehiered his sueg, Ʒylæs he
 swulte. Hit is gecueden Ʒæt se sacerd scolde sweltan, gif se sweg
 nære of him gehiered ægðer ge inngongendum ge utgongendum,
 15 forƷon he geniet Ʒone dieglan deman to irre, gif he inngæð butan
 Ʒam swege Ʒære lare. Hit wæs awriten Ʒæt Ʒæs sacerdes hrægl
 wære behongen mid bellum. Hwæt elles getacnað Ʒæs sacerdes
 hrægl butan ryht weore? Dauið se wita Ʒæt cyðde, Ʒa he cuæð:
 Sien Ʒine sacerdas gegierede mid ryhtwisnesse. On Ʒæs sacerdes
 20 hrægle wæron bellan hangiende. Ðæt is Ʒæt Ʒa weore Ʒæs sacerdes
 & eac se sueg his tungan clypien ymb lifes weg. Ac Ʒonne se lareow
 hine gegearwað to Ʒære spræce, behalde he hine geornlice Ʒæt he
 wærlice sprece; forƷon gif he unendebyrdlice onet mid Ʒære spræce,
 & wilnað Ʒæt he Ʒy wi[s]ra Ʒynce, Ʒonne is wén Ʒæt he gewundige Ʒa
 25 heortan Ʒara gehirendra mid Ʒære wunde, Ʒæt is Ʒæt he hie gedweleð
 & unwislice geieeð Ʒa idelnesse Ʒe he ofaceorfan sceolde. Be Ʒæm sio
 Soðfæsðnes cuæð: Habbað ge sealt on iow, & sibbe habbað betweoh
 iow. Ðurh Ʒæt sealt is getacnod Ʒa word wisdomes. Se Ʒonne se Ʒe
 fundige wislice to sprecanne, ondræde he him suiðlice, Ʒylæs his spræc
 25 gescynde Ʒa anmodnesse Ʒara Ʒe Ʒærto hlystað. Be Ʒæm cuæð
 Paulus: Ne wilnien ge mare to witenne Ʒonne iow Ʒearf sie, ac witað

be clad with righteousness." Bells hung on the priestly robe, which means that the works of the priest and his voice are to proclaim the way of life. But when the teacher is ready to speak, let him be careful to speak warily; for if he hastens on irregularly with his speech that he may seem the more wise, it is probable that he will wound the hearts of his hearers by leading them into error and foolishly increasing the frivolity which he ought to prune away. Of which Truth spoke: "Have salt in you and peace among you." Salt signifies the words of wisdom. He therefore who hastens to speak wisely ought to fear greatly, lest his speech disturb the confidence of the hearers. Of which Paul spoke: "Desire not to know more than is needful for

ac wietað ðæt ðæt eow gemetlic sie & eower ondefnu sien to wietonne. Be ðæm wæs gecweden mid ðære godcundan stefne ðæt on ðæs sacerdes hrægle sceoldon hangian bellan & ongemong ðæm bellum reade apla. Hwæt elles is getacnod ðurh þa readan apla buton sio anmodnes ryhtes geleafan? Swæ se æppel bið betogen mid anfealdre rinde, & ðeah monig eorn oninnan him hæfð, swæ sio halige cirice unrin folces befehð mid anfealde geleafan, & þa habbað swæðeah swiðe mislica gecarnunga þe ðærinne wuniað. Forðon ðence [geðænce] se lareow ðæt he unwærlice forð ne ræse on þa spræce. Embe ðæt þe we ær spræcon sio Soðfæstnes ðurh hie selfe clipode to ðæm apostolum, & cwæð: Habbað ge sealt on eow & sibbe betweoh eow. Sio anlicnes wæs gecweden ðæt sceolde beon on ðæs sacerdes hrægle ða readan apla ongemang ðæm bellum. Ðæt is ðætte ðurh eal ðæt ðæt we ær spræcon sie underfangen & wærlice gehealden sio anmodnes ðæs godcundan geleafan. Se lareow sceal mid geornfullice ingehygde foreðencean na ðæt an ðæt he ðurh hiene nan woh ne bodige, ac eac ðæt he nane ðinga ðæt ryht to swiðe & to ungemetlice & to unabereðlice ne bodige; forðæm oft ðæt mægen ðære lare wirð forloren, ðonne mon mid ungedeflicre [ungedafenlicre] & unwærlicre oferspræce ða heortan & ðæt andgit gedweleð ðara þe ðærto hlystað, ond eac se lareow bið gescended mid ðære oferspræce, ðonne he ne con geðencean hu he nytwierðlecust læran mæge ða þe ðærto hlystan willað. Be ðæm wæs swiðe wel gecweden ðurh Moyses ðætte se wer se ðrowude oferflownesse his sædes, & ðæt unnytlice agute, ðæt he ðonne wære unclæne. Swæ eac ða word ðære

you, but know what is fitting for you to know and what ye are capable of knowing." Of which was said by the divine voice that bells were to hang on the priest's robe, and among the bells red apples. What signify the red apples but the constancy of righteous belief? As the apple is covered with a single skin, and yet has many pips inside it, so the holy Church encloses a multitude of people with one faith, and yet they who dwell therein have very different merits. Therefore let the teacher consider lest he incautiously hurry on with his speech. About that which we have treated above Truth itself spoke to the apostles: "Have salt in you and peace among you." It was said as an illustration that there were to be the red apples on the priest's robe among the bells. That is, that through all that we have said

Ʒæt Ʒæt iow gemetlic sie & iower ondefenu sien to wittenne. Be Ʒæm
 wæs gecueden mid Ʒære godcundan stefne Ʒæt on Ʒæs sacerdes
 hrægle scoldon hangigan bellan & ongemang Ʒæm bellum reade
 apla. Hwæt elles is getacnod Ʒurh Ʒa readan apla buton sio
 5 anmodnes ryhtes geleafan? Sua se æppel bið betogen mid ánfealdre
 rinde, & Ʒeah monig eorn oninnan him hæfð, sua sio halige cirice
 unrīm folces befehð mid anfealde geleafan, & Ʒa habbað suaƷeah suiðe
 misleca geearnunga ðe Ʒærinne wunigeað. ForƷæm geðence se lariow
 Ʒæt he unwærlice forð ne ræse on Ʒa spræce. Ymbe Ʒæt ðe we
 10 ær spræcon sio Soðfæsðnes Ʒurh hie selfe cleopade to Ʒæm apostolum,
 & cuæð: Habbað ge sealt on iow & sibbe betweoh iow. Sio anlicnes
 wæs gecueden Ʒæt sceolde bion on Ʒæs sacerdes hrægle Ʒa readan
 appla ongemang Ʒam bellum. Ðæt is Ʒætte Ʒurh eall Ʒæt Ʒæt we
 ær spræcon sie underfangen & wærlice gehealden sio anmodnes Ʒæs
 15 godcundan geleafan. Se lareow sceal mid geornful[]ice ingehygde
 foreðencean na Ʒæt an Ʒætte [he] Ʒurh hine nan wóh ne bodige,
 ac eac Ʒæt he nane Ʒinga Ʒæt ryht to suiðe & to ungemetlice & to
 unabereðlice ne bodige, forƷæm oft Ʒæt mægen Ʒære lare wierð
 forlora, Ʒonne mon mid ungedafenlicre & unwærlicre oferspræce
 20 Ʒa heortan & Ʒæt andgiet gedweleð Ʒara ðe Ʒæto hlystað, ond eac
 se lariow bið gescinded mid Ʒære oferspræce, Ʒonne he ne conn
 geðencean hu he nyttwyrðlicost læran mæge Ʒa ðe Ʒæto hlystan
 willað. Be Ʒæm wæs suiðe wel gecueden Ʒurh Moyses Ʒætte se wer
 se ðe Ʒrowude oferflownesse [h]is sædes, & Ʒæt unnytlice agute, Ʒæt
 25 he Ʒonne wære unclæne. Sua eac Ʒa word Ʒære lare beoð sæd,

above the constancy of divine belief is to be received and carefully
 held. The teacher must consider beforehand with careful meditation
 not only how he is to avoid himself preaching bad doctrine, but also
 how he is not to preach what is right too excessively or too immoderately
 or too severely; for often the virtue of doctrine is lost when the heart
 and understanding of the hearers are led into error with unseemly and
 imprudent loquacity, and the teacher also is disgraced by his loquacity,
 when he cannot think how he may most usefully teach those who wish
 to hear it. Of which was very well said through Moses, that the man
 who suffered overflow of his seed and discharged it to no purpose, was
 to be unclean. Thus also the words of instruction are seed, and they
 fall on the heart of the hearer,

lare beoð sæd, & hie gefeallað on ða heortan þe hiera hlyst, swæ nytt swæ unnyt, swæðer hie bioð. Ðurh ða earan ða word beoð onfangen, & on ðæm mode hie bioð acende ðurh ðæt ondgit. Forðon heton worldwise men wordsawere ðone æðelan lareow Paulus. Se ðonne se þe ðolað flownesse his sædes he bið unclæne gecweden. Swæ eac se þe oferspræce bið, he bið nolite ðon læs mid ðære besmiten. Gif he ðonne endebyrdlice his spræce forðbringð, ðonne mæg he cennan mid ðæm ðæt tuder ryhtes geðolhtes on ðara tohlystendra heortan. Gif ðonne unwærlice sio lar toflewð ðurh oferspræce, ðonne bið ðæt sæd unnyt agoten, næs to nanre cenninge ðæs cymrenes, ac to unclænesse & to ungerisnum. Be ðæm Paulus cwæð, þa he manode his eniht ðæt he sceolde standan on ðære lare, he cwæð: Ic ðe bebeode beforan Gode & ðæm hælendan Criste, se þe demende is cwicum & deadum, & ic ðe bebeode [beode] ðurh his toeyme & ðurh his rice, ðæt ðu stande on ðissum wordum, & hie lære ægðer ge gedæftelice ge eac ungedæftelice. Ðeah he cwæde ungedæftelice (*Ð. h. c. u. om.*), he cwæð ðeah ær gedæftelice, forðæm sio ofersmeaung mirð ða unwisian þe hit gecnawan ne magon, & gedeð ða spræce unnytte ðæm tohlystendum ðonne sio ungedæftnes hit ne can eft gedæftan.

XVI. Hu se lareow sceal beon eallum monnum efnðrowiende & foreðencende on hiera earfeðum.

Ac sie se lareow eallum monnum se nihsta & eallum monnum efnðrowiende on hiera geswincum, & sie he for ealle upaðened mid ðære godcundan foresceawunge his ingeðonces, ðætte ðurh þa

whether they be profitable or not. The words are received by the ears and brought forth in the mind by the understanding. Therefore the noble teacher Paul was called by learned men word-sower. He who suffers overflow of his seed is accounted unclean, so also he who is loquacious is not a whit the less defiled therewith. But if he brings forth his speech seasonably, he can beget therewith the progeny of righteous thoughts in the listeners' heart. But if the instruction is carelessly spilt by loquacity, the seed is discharged to no purpose, not for any procreation of progeny but for uncleanness and indecency. Of which Paul spoke when he admonished his servant to stand firm in doctrine, he said: "I command thee before God and the Saviour Christ, who is to judge the living and dead, and I charge thee

& hi gefeallað on ða [h]eortan ðe hiera hlyst, sua nytt sua unnyt, suaæcer hie beoð. Ðurh ða earan ða word bioð onfangen, & on ðæm mode hie beoð acennedu ðurh ðæt ondgiæt. Forðæm heton woroldwise menn wordsawere ðone æðelan lareow Paulus. Se ðonne
 5 se ðe ðolað flow[ed]nessc his sædes he bið unclæne gecueden. Sua eac se ðe oferspræce bið, he bið nohte ðon læs mid ðære besmiten. Gif he ðonne endebyrdlice his spræce forðbringð, ðonne mæg he cennan mid ðam ðæt tuder ryhtes geðohtes on ðara tohlystendra heortan. Gif ðonne unwærlice sio lár toflewð ðurh oferspræce, ðonne
 10 bið ðæt sæd unnytt agoten, næs to nanre kenninge ðæs cynrenes, ac to unclænnesse & to ungerisnum. Be ðam Paulus cuæð, ða he manode his cneoht ðæt he scolde standan on ðære lare, he cuæð : Ic ðe bebeode beforan Gode & ðæm hælendum Criste, se ðe demende is cucum & deadum, & ic ðe beode ðurh his tocyme & ðurh his
 15 rice, ðæt ðu stande on ðissum wordum, & hie lære ægðer ge gedæftlice ge [eac] ungedæftlice. Ðeah he cuæde un[ge]dæftlice, he cuæð ðeah ær gedæftlice, forðæm sio ofersmeaung mirð ða unwisan ðe hit gecnawan ne magon, & gedeð ða spræce unnytte ðæm to[h]lystendum ðonne sio ungedæftnes hit ne cann eft gedæftan.

20 XVI. Hu se lareow sceal bion eallum monnum efnðrowiende & foreðencende on hiora earfoðum.

Ac sie se lareow eallum monnum se niehsta & eallum mon(n)um efnðrowiende on hira gesuincum, & sie he for ealle upaðened mid ðære godcundan foresceawunge his inngeðances, ðætte ðurh ða

by his coming and kingdom to abide by these words and teach them both seasonably and unseasonably." Although he said unseasonably, yet he said before seasonably, because excessive argument injures the unwise who cannot understand it, and makes the discourse useless to the hearers, when unseasonable interference cannot set it right again.

XVI. How the teacher is to be sympathizing with and solicitous about all men in their troubles.

The teacher must be the nearest to all men and sympathizing with them in their troubles, and elevated above all with the divine foresight of his mind, that through his pious benevolence he may take

mildheortnesse his arfæstnesse ƿæt he teo on hiene selfne oðerra monna scylda, & eac ƿa heanesse ƿære sceawunga his ingeƿonces he hiene selfne oferstigge mid ƿære gewilunge ƿara ungesewenlicra ƿinga, & ƿætte he swæ healiera ƿinga wilnigende ne forso his nihstan untrume & scyldige, ne eft for hiera untrymnesse ne forlæte ƿæt he ne wilnige ƿæs hean. For ƿissum wæs geworden ƿætte Paulus, ƿeah þe he wære gelæded on neorxna wong þær (*om.*) he arinde ƿa digolnesse ƿæs ƿridan hefonas, & swæƿeah for ƿære sceawunge ƿara ungesewenlicra ƿinga ƿeah he upaƿened wære on his modes scearpnesse, ne forhogode he ƿæt he hit eft gecirde to ƿæm flæsclican burcotum, & gestihtode hu men sceoldon ƿærinne hit macian, þa he cwæð: Hæbbe ælc mon his wif, & ælc wif hiere ceorl; & do ƿæt wif ƿæm were ƿæt hio him mid ryhte dón sceal, & he hiere swæsome, ƿylæs hie on unryht hæmen. And hwene æfter he cwæð [*cuið*]: Ne untrewsige ge no eow betweoxn, buton huru ƿæt ge eow gehæbben sume hwile, ærƿæmþe ge eowru gebedu & eowra offrunga dón willen, & eft sona cirrað to eowrum rylthæmde. Loea nu hu se halga wer, se þe swæ fæstlice geimpad wæs to ƿæm hefonlicum digolnessum, & swæƿeah for mildheortnesse wæs ƿonon gecirred to smeagenne hu flæsclicum monnum gedafenode on hiera burcotum & on hiera beddum to donne; & swæ swiðe swæ he wæs upahafen to ƿæm ungesewenlicum, he ƿeah gehwirfde his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna digelnessum. Hefonas he ƿurhfor mid his modes sceawunga, & swæƿeah ƿone ymbhogan ne forlet ƿæs flæsclican beddgemanan; forƿæm he wæs gefeged mid ƿære lufan Godes & monna ægðer ge to ƿæm hihstan

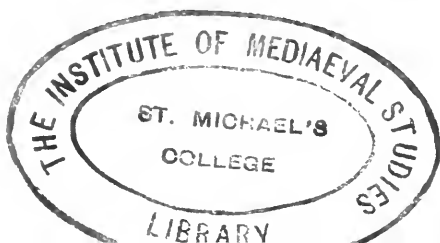
on himself the sins of other men, and also by the lofty contemplation of his mind surpass himself with the desire of invisible things, and that aspiring after such lofty things he may not despise his weak and sinful neighbours, nor, on the other hand, through their weakness give up his lofty aspirations. Therefore Paul, though he was taken to Paradise and enumerated the mysteries of the third heaven, and although by the contemplation of unseen things he was exalted in the sharpness of his mind, yet he deigned to direct it to carnal bedchambers, and ordained how men were to arrange it therein, saying: "Let each man have his wife, and each woman her husband; and let the woman do with the man what is lawful, and he with her

mildheor(t)nesse his arfæsðnesse ƒæt he tio on hine selfne oðerra monna scylda, & eac ƒa he[a]nesse ƒære sc[e]awunga his inngeðonces he hine selfne of[er]stige mid ƒære [ge]wilnunge ƒara ungesewenlicra ðinga, & ƒætte hie sua healicra ðinga wilnigende ne forsio his nichstan
5 untrume & scyldige, ne eft for hiera untrymnesse ne forlæte ƒæt he ne wilnige ƒæs hean. For ƒysum wæs geworden ƒætte Paulus, ƒeah ƒe he wære gelæded on neorxnna wong he arimde ƒa diogolnesse ƒæs ƒriddan hefonas, ond suaðeah for ƒære sceawungge ƒara ungesewenlicra ðinga ƒeah ƒe he upaðened wære on his modes scearp-
10 nesse, ne forhogde he ƒæt he hit eft gecierde to ƒam flæselican búr-cótum, & [ge]stihode hu men scoldon ƒærinne hit macian, ƒa he cuæð : Hæbbe ælc monn his wif, & ælc wif hie re ciorl ; & doo ƒæt wif ƒæm were ƒæt hio him mid ryhte doon sceal, & he hire sua some, ƒylæs hie on unryht hæmen. & hwene æfter he cuið : Ne untreowsige
15 ge nó eow betweoxn, buto[n] huru ƒæt ge eow gehæbben sume hwile, ærðæmðe ge eowru gebedu & eowra offrunga doon wiellen, & eft sona cirrað to eowrum rylthæmede. Loca nu hu se halega wér, se ƒe sua fæsðlice geimpod wæs to ƒæm hefenlicum diogolnessum, & suaðeah for mildheortnesse wæs ƒonon gecierred to smeaganne hu flæsc-
20 lieum mo(n)num gedafonode on hira burcótum & on hiera beddum to dónne ; & sua suiðe sua he wæs upáhæfen to ƒæm ungesewenlicum, he ƒeah gehwyrfe his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna diogolnessum. Hefonas he ƒurhfór mid his modes sceawunga, & suaðeah ƒone ymbhogan ne fo[r]let ƒæs flæsc-
25 lican beddgemanan ; forƒæm he wæs gefeged midð ære lufan Godes & monna ægðer ge to ƒam hiehestum ðingum ge to ƒæm nyðemestum.

in the same way, lest they commit fornication." And shortly after he said : "Defraud not one another, unless ye abstain for some time before the day of prayers and sacrifices, and return forthwith to your lawful intercourse." Behold, now, how the holy man who was so familiar with the secrets of heaven applied himself to the consideration of what was proper for carnal men to do in their chambers and beds ; and although he was so exalted to the unseen, yet he directed his mind's eye and through humanity turned his attention to secrets of weak men. He traversed heaven with the contemplation of his mind, and yet neglected not the consideration of carnal intercourse ; for he connected through the love of God and men both the highest and the

[hilstum] ðingum ge to ðæm niðemestum. He wæs on himselfum mid ðæs halgan gastes mægene swiðe healice upabrogden, & ðeah eorðlicum momnum efulice for arfæstnesse & for niedðearfe wæs geuntrumad. Forðæm he cwæð: Hwa bið geuntrumod ðæt ic ne sie eac geuntrumod; oððe hwa bið gescended ðæt ic eac ðæs ne scamige? Eft he cwæð be ðæm ilean: Ðonne ic wæs mid Iudeum ic wæs swelee hie. Ne cwæð he ðæt forþyþe he wolde his treowa & his geleafan forlætan swæ swæ hie, ac he wolde otiewan [ætiwan] his arfæstnesse, ða he licette hiene selfne ðæt he wære ungeleaffull, ac on ðæm he geleornode hu he sceolde oðrum momnum miltsian þe he geðohte hu he wolde ðæt mon him miltsode gif he swele wære. And eft he cwæð: Ðeah we nu ofer ure mæð ðencen & smeagen, ðæt we doð for Gode; ðonne we hit eft gemetlæceað, ðonne doð we ðæt for eow. He ongeat ðæt he oferstag hiene selfne on ðære sceawunge ðære godcundnesse, & eft hiene selfne ofdune astigende he cuðe gemetgian his hieremomnum. Be ðæm eac Iacobus se heahfæder, þa he smirede ðone stan þe æt his heafdum læg to tacne ðæt he eft wolde his ierfe ðær geteoðian, for ðære gesihðe þe he on ðæm swefne geseah, þa he æt ðæm stane slæpte. He geseah ane hlædre stondan æt him on eorðan. Oðer ende wæs uppe on hefonum, & æt ðæm uferran ende Dryhten hlinode, & englas stigon up & ofdune on ða hlædre. Forðæm ða godan lareowas upsceawigende no ðæt an wilniað sceean & sceawian ðæt halige heafod ðære halgan gesomnunge, ðæt is Dryhten, ac wilniað for mildheortnesse ðæt hie ofdune astigen to his limum. Forðæm Moyses oft code in & ut on ðæt temple, forðæm he wæs ðærinne getogen to ðære godcundan sceawunge,

lowest things. In his own person he was greatly exalted with the power of the Holy Ghost, and yet his piety made him equally solicitous about earthly men in their need. Therefore he said: "Who is weak and I am not weak; or who is shamed and I am not ashamed?" Again, he said on the same subject: "When I was among the Jews I was like them." He did not say so because he wished to forsake his honour and faith, as they did, but he wished to show his piety by pretending to be an unbeliever, and learnt to be merciful to other men by thinking how he would desire mercy if he were such as they. And again he said: "If we now exalt our thoughts beyond measure, it is for the sake of God; if we moderate them again, it is for your sake."



He wæs on himselfum mid ƿæs halgan gæstes mægene suiƿe healice
 úpabrogden, & ƿeah eorðlicum monnum emnlice for arfæsƿnesse & for
 niedƿearfe wæs geuntrumod. Forƿæm he cuæð : Hwa bið geuntrumod
 ƿæt ic ne sie eac geuntrumod ; oððe hwa bið gesciended ƿæt ic eac
 5 ƿæs ne scamige ? Eft he cuæð be ƿæm ilcan : Ðonne ic wæs mid
 Iudeum ic wæs suele hie. Ne cuæð he ƿæt forðyƿe he wolde his
 treowa & his geleafan forlætan suæ suæ hie, ac he wolde ætiewan his
 arfæsƿnesse, ƿa he licette hine selfne ƿæt he wære ungeleafull, ac
 on ƿæm he geleornode hu he scolde oðrum monnum miltsian ƿe
 10 he geðohte hu he wolde ƿæt mon him miltsode gif he suele wære.
 & eft he cuæð : Ðeah we nu ofer ure mæð ƿencen & smeagean, ƿæt
 we dooð for Gode ; ƿonne we hit eft gemetlæcað, ƿonne doð we
 ƿæt for eow. He ongeat ƿæt he oferstag hine selfne on ƿære sceawunge
 ƿære godcundnesse, & eft hine selfne ofdune astiggende he
 15 cuðe gemetgian his hieremo[n]num. Be ƿæm [eac] Iacobus se heah-
 fæder, ƿa he smirede ƿone stan ƿe æt his heafdum læg to tacne ƿæt
 he eft wolde his irfe ƿær geteoðian, for ƿære gesihðe ƿe he on ƿæm
 swefne geseah, ƿa he æt ƿæm stane slæpte. He geseah ane hlædre
 standan æt him on eorðan. Oðer ende wæs uppe on hefenum, & æt
 20 ƿæm uferran ende Dryhten hlinode, & englas stigon úp & ofdune on
 ƿa hlædre. Forƿæm ƿa godan lareowas upsecawiende no ƿæt an wilniað
 secean & sceawian ƿæt halige heafoð ƿære halgan gesomnunge, ƿæt is
 Dry[h]ten, ac wilnað for mildheortnesse ƿæt hie ofdune astigen to his
 limum. Forƿæm Moyses oft eode inn & ut on ƿæt templ, forƿæm he
 25 wæs ƿærinne getogen to ƿære godcundan sceawunga, & ƿærút he wæs

He perceived that he surpassed himself in the contemplation of godli-
 ness, and he knew how to let himself down again to the level of his
 disciples. Therefore Jacob the patriarch anointed the stone which lay
 at his head, to show that he would afterwards tithe his inheritance
 there, because of the vision he saw in sleep when he slept at the stone.
 He saw a ladder standing near him on the earth. The other end was
 up in heaven, and at the upper end the Lord reclined, and angels
 climbed up and down the ladder. For good teachers gazing upwards
 desire not only to seek and contemplate the holy Head of the holy
 Church, which is God, but also from humanity to descend to his mem-
 bers. Therefore Moses often went in and out of the temple, because

& ƿærute he wæs abisgod ymb ƿæs folces ƿearfe. Ðærinne he seeawode on his mode ƿa digolnesse ƿære godecundnesse, ond ƿonon utbrohte ƿæm folce, & cyðde hwæt hie wyrcan & healdan sceoldon. And sinle ymb ƿæt þe hiene ƿonne tweode, ƿonne orn he eft into ƿæm temple, & frægn ƿæs Dryhten beforan ƿære earce þe se haligdom on wæs ƿæs temples. He onstalde [astealde] on ƿæm bisene ƿæm reccerum þe nu sindon. Hie sculon, ƿonne hie ymb hwæt tweoð ƿæs þe hie ƿærute don sculon, cyrran eft to hiera agnum inngeðonce, & ƿær God ascian, swæ swæ Moyses dyde beforan ƿære earce on ƿæm temple. Gif hie ƿonne git ƿær tweonað, gongen ƿonne to ƿæm halgum gewritum, frine ƿara hwæt he don oððe læran scielen. Forðon sio Soðfæstnes self, ƿæt is Crist, ƿa he on eorðan wæs, he hiene gebæd on muntum & on diglum stowum, & on burgum he worhte his wundru, mid ƿæm he strewede ƿone weg ƿære onhyrenesse ƿæm godum lareowum, ƿæt hie ne (*om.*) sceolden forhyrgean ƿone geferscipe ƿara synfulra & ƿara ungetydena, ƿeah þe hie selfe wilnigen ƿæs hihstan. Forðon ƿonne sio lufu for mildheortnesse niðerastigeð, & hio hie geðiet to his nihstena ƿearfe, ƿonne bið (*om.*) hio swiðe wunderlice upastigen; and swæ micle swæ hio estelicor ofdune astigeð, swæ hio icðelicor upastigeð; swelce hie sculon hie selfe ætiewan, ƿa þe oðrum fore bioð, ƿætte ƿa þe him underðiedde sien him durren hiera diglan ðing for some geondettan. Forðæm ƿonne ƿa yða ƿara costunga þa synfullan ðrowiað, ƿæt hie mægen iernan & fleon to ƿæs lareowes mode him to andettunge, swæ swæ cild to his modur greadan, & þa scylda þe hie wenað ƿæt hie mid besmitene sin, mid his fultume & geðeahhte hie mægen aðwean clænran ƿonne hie ær ƿære costunge

in it he was led to divine contemplation, and outside he occupied himself with the people's wants. In it he contemplated in his mind the mysteries of godliness, and brought them out thence to the people, and proclaimed what they were to do and observe. And whenever he was in doubt he ran back into the temple and asked God about it before the ark, in which was the covenant of the temple, thus setting an example to those who are now rulers. When they are uncertain about anything which they are to do outside, they must return to their mind, and there ask God, as Moses did before the ark in the temple. If they still doubt there, let them go to the holy Scriptures, and ask there what they are to do or teach. For Truth itself, that is Christ, when on earth prayed on mountains and in retired places, and per-

abisgod ymb ðæs folces ðearfe. Ðærinne he sceawode [on] his mode
 ða diogolnesse ðære godeundnesse, ond ðonon utbrohte ðæm folce, &
 cyðde hwæt hie wyrcean & healdan scoldon. & symle ymb ðæt ðe
 hine ðonne tueode, ðonne orn he eft innto ðæm temple, & frægn ðæs
 5 Dryhten beforan ðære earce ðe se haligdom ón wæs ðæs temples. He
 ástealde on ðæm bisene ðæm reccerum ðe nu siendon. Hie sculon,
 ðonne hie ymb hwæt tweoð ðæs ðe hie ðærute ðon sculon, cierran eft
 to hira agnum inngeðonce, & ðær God ascian, suæ suæ Moyses dyde
 beforan ðære earce on ðæm temple. Gif hie ðonne giet ðær tueonað,
 10 gongen ðonne to ðæm halgan gewritum, frine ðara hwæt hie don
 oððe læran scylen. Forðæm sio Soðfæsðnes self, ðæt is Krisð, ða he on
 eorðan wæs, he hine gebæd on muntum & on dioglum stowum, & on
 burgum he worhte his wundru, mid ðæm he strewede ðone weg ðære
 onhyrenesse ðæm godum lariowum, ðæt hie ne scolden forhyggean ðone
 15 geférscipe ðara synfulra & ðara ungetydra, ðeh ðe hi selfe wilmien ðæs
 heahstan. Forðæm ðonne sio lufu for mildheortnesse nieðerastigeð,
 & hio hie geðied to his nichstena ðearfe, ðonne hio suiðe wunderlice
 upastigen[ð]; & sua micle sua hio estelicor ofdune astigeð, sua hio
 ieðelicor upastigeð; suelee hie sculon hie selfe ætiowan, ða ðe oðrum
 20 fore beoð, ðætte ða ðe him underðiedde sien him dyrren hira dieglan
 ðing for some geandettan. Forðæm ðonne ða yða ðara costunga ða
 synfullan ðrowiað, ðæt hi mægen iernan & fleon to ðæs lareowes mode
 him to ondettunge, suæ suæ cild to his moder greadan, & ða scylda ðe
 hie wenað ðæt hie mid besmitene sien, mid his fultume & geðeahhte hie
 25 mægen aðwean clænran ðonne hie ær ðære costunge wæren, mid ðæm

formed his miracles in cities, thus preparing the path of imitation for good teachers, lest they despise the company of weak and sinful men, though they themselves aspire to the highest. Because when love descends through humanity and is occupied with the need of his neighbours, it rises marvellously; and the more cheerfully it descends, the easier it ascends, signifying that those who are set above others are to let themselves be seen, that their subjects may not through shame fear confessing to them their secrets, that when the sinful are overwhelmed with the waves of temptation, they may hasten to take refuge in the heart of the teacher for confession like a child in its mother's bosom, and wash away the sins wherewith they think themselves polluted, with his help and counsel, and become purer than they were

wæren, mid ðæm tearum ðara gebeda [aðwegan]. Forðæm eac wæs ðæt þe beforan ðæm temple stod æren ceac onuppan twelf ærenum oxum, ðætte þa men þe into ðæm temple gán woldon meah-ton hiera honda ðwean on þæm mere. Se ceac [eac] wæs suæ micel ðæt he oferhelede ða oxan ealle, butan þa heafdu totodun ut. Hwæt getacniað [tacnigað] ðonne þa twelf oxan buton þa twelf apostolas, & siððan ealle ða endebyrdnessa ðara biscopa þe ðæræfter fylgeað? Bi ðæm wæs gecweden on ðære æ : Ne forbinde ge no ðæm ðerscendum oxum ðone muð. Ðone cwide Paulus gereachte eft to biseepum ðara openlican weore we gesioð, ac we nyton hwele hiera ingeðone bið beforan ðæm ðearlwissan deman on ðæm diglan edleanum. Ða ðeah ðonne hie niðcrastigað to aðweanne hiera nihstena scylda, ðonne hie him ondettað, hie [him *added*] bioð onlicost swelce hie beren ðone ceac beforan ðære circean duru [dura], swæ swæ ða oxan dydon beforan ðæm temple ; ðætte swæ hwele swæ inweard higige to gangenne on ða duru ðæs ecean lifes, he ðonne on-dette ælce costunge þe him on became ðæm mode his scriftes beforan ðæm temple ; ond swæ swæ ðara manna handa & fett wæron aðwægene on ðære ealdan æ on ðæm ceace beforan ðæm temple, swæ ðonne nu we aðwean ures modes handa & ure weore mid ðære ondetnesse. Oft eac gebyreð ðonne se scrift ongit ðæs costunga þe he him ondetteð ðæt he eac self bið mid ðæm ilcum gecostod. Hwæt ðæt wæter on ðæm ceace wæs gedrefed, ðonne ðær micel folc hiera fett & honda an ðwogon. Swæ bið ðæs sacerdes mod ðonne ðær bið micel folc on aðwægen hiera scylda ðurh his lare. Ðonne he underfehð ðæt fenn ðara ðweandra, him ðyncð swelce he forleose þa smyltnesse his clænnesse. Ac nis ðæt

before confession, washed in the tears of their prayers. Therefore also there stood before the temple a brazen basin, supported by twelve brazen oxen, that those who wished to enter the temple might wash their hands in the sea. The basin was big enough to cover the oxen entirely, except the projecting heads. What signify the twelve oxen but the twelve apostles and the whole succession of bishops which come after them? Of which was spoken in the law : " Bind not the mouth of the thirsting oxen." This saying Paul applied again to those bishops whose public works we see, while we know not what their thoughts are before the severe Judge with his hidden requital. When they descend to wash the sins of their neighbours, when they confess, they

tearum þara gebeda aþwægen. Forþæm eac wæs ƿæt ƿe beforan ƿæm temple stod æren céac onuppan twelf ærenum oxum, ƿætte ƿa menn ƿe into ƿæm temple gán woldon meahthen hira honda ƿwean on ƿæm mere. Se ceac wæs sua micel ƿæt he oferhelede ƿa oxan ealle, buton 5 ƿa heafudu totodon út. Hwæt getacniað ƿonne ƿa twelf oxan buton ƿa XII apostolas, & siððan ealle ƿa endebyrdnessa ƿara biscopa ƿe ƿæræfter fylgeað? Bi ƿon wæs gecueden on ƿære æ: Ne forbinden ge na ƿæm ƿyrstendum oxum ƿone muð. Ðone ewide Paulus geryhte eft to b[i]scepum ƿara openlican weorc we gesioð, ac we nyton hwele 10 hira inungeðonc bið beforan ƿæm ƿearlwisan deman on ƿæm diegлан edleanum. Ða ƿeah ƿonne hi niðerástigað to aþweanne hira nichstena scylda, ƿonne hie him ondettað, hie beoð onlicost suelce hi beren ƿone ceak beforan ƿære ciricean dura, sua sua ƿa oxan dydon beforan ƿæm temple; ƿætte sua hwele sua inweard higige to gangenne on ƿa duru 15 ƿæs ecean lifes, he ƿonne ondette ælce costu[n]ge ƿe him on becume ƿam mode his scriftes beforan ƿæm temple; ond suæ suæ ƿara monna honda & fet wæren aþwægene on ƿære ealdan æ on ƿæm ceake beforan ƿæm temple, sua ƿonne nu we aþwean ures modes honda & ure weorc mid ƿære ondetnesse. Oft eac gebyrð ƿonne se scrift ongit 20 ƿæs costunga ƿe he him ondetteð ƿæt eac self bið mid ƿæm ilcum gecostod. Hwæt ƿæt wæter on ƿæm ceake wæs gedrefed, ƿonne ƿær micel folc hira fêt & honda on ƿwogon. Sua bið ƿæs sacerdes mod ƿonne ƿær bið micel folc on aþwægen hira scylda ƿurh his lare. Ðonne he underfehð ƿæt fenn ƿara ƿweandra, him ƿyncð suelce he 25 forleose ƿa smylnesse his clænnesse. Ac nis ƿæt na to andrædanne

support, as it were, the basin before the church door, as the oxen did before the temple; so that whoever inwardly desires to enter the gates of eternal life must confess every temptation which has assailed him to the mind of his confessor before the temple; and as men's hands and feet were under the old law washed in the basin before the temple, so let us now wash our mind's hands and our works with confession. It often happens also that when the confessor hears the temptations of him who confesses, he is himself assailed with the same temptations. The water in the basin was dirty when many hands and feet were washed in it. In the same way, when the sins of many are washed in the mind of the priest with his instruction, and he receives

no to ondrædonne ðæm hierde, forðæmþe [forðæm] Dryhten hit eall swið esmealice geðencð, & him forgifð ðæt he swæ micle ieðelicor bið gefriðod from his agnum costungum swæ he mildheortlecor bið geswenced mid oðerra monna costungum.

XVII. Hu se receere sceal bion ðæm weldondum monnum fore eaðmodnesse gefera & wið ðara yflena unðeawas stræc for ryhtwislecum andan.

Se ealdormon sceal lætan hiene selfne gelicne his hieremonnum : he sceal bion hiera gefera for eaðmodnesse ðara ðeah þe wel don ; he sceal bion wið ðara agyltendra unðeawas upahæfen for ðæm andan his ryhtwysnesse, & ðætte he on nanum ðingum hiene betran ne doo ðæm godum ; ond ðeah ðonne he ongite ða scylda ðara ðweortimena, ðonne geðence he ðone ealdordom his onwaldes ; & eft ongean ða godan & ða wellibbendan forsio he his ealdordom swæ swiðe ðæt he on eallum ðingum ða þe him underðidde sien læte him gelice, ond ne wene he nanes ðinges hiene selfne betran ; & eft wið þa wiðerweardan ne ondræde he ðæt he begonge his ryhtwisnesse, swæ swæ ic geman ðæt ic iu sæde on ðære bec þe Morales [Moralis] Iob hatte. Ic cwæð ðæt æghwælc mon wære oðrum (*om.*) gelic acenned, ac sio ungelicnes hiera earnunga hie tihð sume behindan sume, & hiera scylda hie ðær gehabbað. Hwæt ðonne ða ungelicnesse ðe of hiera unðeawum forðcymeð, se godcunda dom geðencð ðætte ealle menn gelice bion ne magon, ac wile ðæt simle se oðer beo aræred from ðæm oðrum. Forðæm ealle ða þe for [fore] oðrum beon seulon ne seulon hie na

the dirt of the washers, he fears losing his unruffled purity. But the pastor has no cause to fear it, for God considers it very carefully, and the more he is afflicted with the temptations of others, the easier deliverance he grants him from his own.

XVII. How the ruler must be the companion of well-doers from humility, and severe against the vices of the wicked from righteous indignation.

The ruler must put himself on a level with his subjects : he must be the companion of well-doers from humility ; he must be severe with the faults of sinners from righteous zeal, and must not exalt himself above the good ; and yet, when he perceives the sins of the perverse,

ƿæm hirde, forƿæmðe Dryhten hit eall swiðe smealice geðencð, & h[i]m forgiefð ƿæt he sua micle ieðelicor bið gefriðod from his agnum costungum sua he mildheortlicor bið gesuenced mid oðerra monna costungum.

- 5 XVII. Hu se reccere sceal bion ƿæm weldondum monnum for eaðmodnesse gefera & wið ƿara yfelena unðeawas stræc for ryhtwislicum andan.

Se ealdormonn sceal lætan hine selfne gelicne his hieremonnum : he sceal bion hira gefera for eaðmodnesse ƿara ðea[h] ðe wel dón ; he
 10 sceal bion wið ƿara agyltendra unðeawas úpahæfen for ƿæm andan his ryhtwisnes(se), & ƿætte he on næn[eg]um ðingum hine beteran ne do ƿæm godum ; & ðeah ðonne he ongiete ða scylda ƿara ðweortiemena, ðonne geðence he ðone ealdordom his onwealdes ; & eft ongean ða godan & ða wellibbandan forsio he his ealdordom suæ suiðe ƿæt he on
 15 allum ðingum ða ðe him underðiedde sien læte him gelice, & ne wene he nanes ðinges hine selfne beteran ; & eft wið ða wiðerweardan ne ondræde he ƿæt he bego[n]ge his ryhtwisnesse, suæ suæ ic geman ƿæt ic io sæde on ƿære béc ðe Morales Iob hatte. Ic cuæð ƿæt æghwelc monn wære gelice oðrum acenned, ac sio ungelicnes hira geearnunga
 20 hie tieð sume behindan sume, & hira scylda hi ƿær gehabbað. Hwæt ðonne ða ungelicnesse ðe of hira unðeawum forðcymeð, se godcunda dom geðencð ƿæt(t)e ealle men gelice beon ne magon, ac wile ƿæt simle se oðer beo aræred from ƿæm oðrum. Forƿæm ealle ða ðe fore oðrum bion sculon ne sculon hi na sua suiðe ne sua oft geðencean

let him consider the authority of his office ; and again, with those who lead a good life, let him think so lightly of his authority as to place his subjects on an equality with himself, nor deem himself in any respect their superior ; and, again, with the perverse, let him not fear to practise his righteousness, as I remember once saying in the book entitled "Morales." I said that all men are born alike, but some are kept behind others by the difference in their merits, and their sins keep them there. The divine judgment is mindful of the difference caused by their moral defects, and that all men cannot be equal, and always wishes them to be raised one above another. Therefore all those who are to be above others must not think too much or too often of their authority, but of how like they naturally are to other

swæ swiðe ne swæ oft geðencean hiera ealdordomes swæ hie sculon geðencean hu gelice hie bioð oðrum monnum on hiera gecynde ; & ne gefeon hie no ðæt hie ofer oðre menn bion moten swæ swiðe swæ ðæs ðæt hie oðrum monnum mægen nyttoste bion. Hwæt hit is gesæd ðæt ure ealdan fædras wæron ceapes hierdas. Ond eac Dryhten cwæð to Noe & to his bearnum : Weahsað ge & monigfaldiað & gefyllað corðan, & cower ege & broga sie ofer all [ealle] corðan nietenu. Ne cwæð he no ofer oðre men ac ofer nietenu, ða he wæs forboden ofer menn, ða he wæs aliefed ofer nietenu (ða h. w. f. . . nietenu *om.*). Se mon is on gecynde betera ðonne dysig nietenu, ac he ne bið na betra ðonne oðre menn. Forðon hit nas na gecweden ðæt hiene sceoldon oðre men ondrædan, ac nietenu. Forðon hit is ungecyndelicu ofermodgung ðæt se mon wilnige ðæt hiene his gelica ondræde, & swæðeah hit is niððearf ðæt mon his hlaford ondræde, & se cuiht his magister. Forðæm ðonne ða lareowas ongietað ðæt ða þe him underðiedde bioð him to hwon God ondrædað, ðonne is ðearf ðæt hie gedon ðæt hie huru him menniscene ege ondræden, ðæt hie ne durren syngian ða þe him ne ondrædað ðone godeundan dom. Ne ofermodgiað ða scirmen na forðy, ðeah hie for ðyslicum wilnien ðæt hie andrysne sien, forðon hie ne seceað na hiera selfra gilp on ðæm, ac hiera hieremonna ryhtwisnesse hie wilniað, & ðæm hie wilniað ðæt hie andrysne sien ðæm þe on woh libbað ; & ofer ða hie sculon ricsian næs na swæ ofer menn ac swæ swæ ofer nietenu, forðæmpe hie be sumum dæle wildiorlice bioð. Hie sculon forðy ofdrædde liegean astreahte oðrum monnum underðiodde swæ swæ nietenu. For ðissum ðonne oft gebyreð ðæt se reccere on his mode wierð upahafen, &

men ; nor think so much of how they are to gain authority over others, as how they can be most useful to them. It is said that our ancestors were shepherds. And the Lord said also to Noah and his children : " Grow and multiply, and fill the earth, and your fear and terror shall be over all the beasts of the earth." He did not say over other men, but over animals, since he was forbidden to have power over men, but was allowed to have it over animals. Man is by nature superior to irrational animals, but not to other men. Therefore it was not said that other men should fear him, but not animals. Therefore it is unnatural presumption for a man to wish to be feared by his equals, and yet it is necessary for a man to fear his lord, and

hiera ealderdomes sua hie sculon geþencean hu gelice hie beoð oðrum
 monnum on hira gecynde ; & ne gefeon hie na ƿæt hie ofer oðre menn
 bion moten sua suiþe sua ƿæs ƿæt hie oðrum monnum mægen ny[t]-
 toste beon. Hwæt hit is gesæd ƿæt ure ealdan fæderas wæron ceapes
 5 hierdas. Ond eac Dryhten cuæð to Nôce & to his bearnum : Weahsað
 ge & monigfaldiað & gefyllað eorþan, & iower ege & broga sie ofer
 ealle eorþan nitenu. Ne cuæð he no ofer oðre menn ac ofer nietenu,
 ƿa he wæs forboden ofer menn, ƿa he wæs aliefed ofer nietenu. Se
 monn is on gecynde betera ðonne dysig nietenu, ac he ne bið na betera
 10 ðonne oðre menn. Forþæm hit næs na gecueden ƿæt hie [ne] scoldon
 oðre menn ondrædan, ac nietenu. Forþæm hit is ungecyndelicu ofer-
 modgung ƿæt se monn wilnige ƿæt hine his gelica ondræde, & sua-
 ƿeah hit is niedþearf ƿæt mon his hlaford ondræde, & se cneoht his
 magi[s]ter. Forþæm ðonne ƿa lareowas ongitað ƿæt ƿa ƿe him
 15 underþiedde beoð him to hwon God andrædað, ðonne is þearf ƿæt hie
 gedón ƿæt hi huru him[mennisc[ne]] ege ondræden, ƿæt hie ne durren
 syngian ƿa ƿe him ne ondrædað ðone godcundan dom. Ne ofermod-
 giað ƿa scirmenn na forþy, ƿeah hi for þyslicum wielnien ƿæt hie
 andrysne sien, forþon hi ne secað na hira selfra gielp on þam, ac hiora
 20 hieremonna ryhtwisnesse hie wilniað, & ƿæm hi wilniað ƿæt hie
 andrysne sien ƿæm ƿe on wóh libbað ; & ofer ƿa hi sculon ricsian næs
 na sua ofer menn ac sua sua ofer nietenu, forþonþe hie be sumum dæle
 wildorlice beoð. Hie sculon forþy ofdræd[de] liegean astreahte
 oðrum monnum underþiodde sua sua nietenu. For þiosum ðonne
 25 oft gebyreð ƿæt se reccere on his mode wirð upahæfen, & wierð

the servant his master. Therefore when teachers perceive that their
 subjects fear God too little, it is necessary to make them at any rate
 fear human authority, that they may fear to sin, though they do not
 dread the divine judgment. Nor do the rulers become proud, although
 they desire to excite terror on account of such as these, because they
 do not therein seek their own glory, but desire the righteousness of
 their subjects, and wish to be feared by those who lead a corrupt life ;
 and over such they are to rule, not as over men, but as over beasts,
 because to a certain extent they resemble wild animals, and therefore
 must lie prostrate in terror, subjected to other men like animals.
 Hence it often happens that the ruler becomes puffed up in spirit

wierð aþunden on ofermetto, ðonne he swæ swiðe oðre oferhlifað ðæt hie calle liegeað under his willan, & eal ðæt he bebeodeð bið swiðe hræðe gefylled to his nytte ; ond gif hwæt welgedones bið, ðonne cnodað him ðæt calle ða þe him underðidde bioð mid here- nesse ; & gif he hwæt yfeles deð, ne wiðcwið ðæm nan mon, ac herigeað oft swæ swiðe swæ hie hit léan sceoldon ; & mid ðy wierð ðæt mod beswicen & genætt mid ðara oliccunga þe him underðiedde bioð ðæt he bið up ofer [for] hiene selfne alafen on his mode ; ond ðonne he bið utane ymblringed mid ungemetlicre heringe, he bið innan aidlad ðære ryhtwisnesse, & forgiett hiene selfne ðonne he tolætt, & fægenað ongean ðara oðerra word, & geliefeð ðæt he swele sie swelece he gehierð ðæt his olicceras sægeað ðæt he sie, næs swele swele his selfes gesceadwisnes scolde ongietan ðæt he wære. Ac forsihð ða þe him underðiedde bioð, & ne mæg ongietan ða þe him bioð on gecynde & on ðeawum gelice, & [ac] wenð ðæt he hæbbe hie ofer- ðungne on his lifes gearnunga swa he hie hæfð oferstigene mid ðæm hliete his anwaldes, & wenð ðæt he swæ micle ma wiete ðonne oðre men, swæ he gesihð ðæt he mare mæg doon ðonne oðre menn. Ond ðonne hiene selfne swæ healice upahefð on sumum ðingum, & swæ- ðeah bið getiged to oðrum monnum mid onlicre gecynde, ðeah he forsio ðæt he him onlocige. Ac swæ he wierð self to ðæs onlicnesse þe awriten is ðæt he (*om.*) gesio ælce ofermetto, se is kyning ofer eall ða bearn oferhyde. Se wilnode synderlices ealdordomes, & forseah ða geferrædenne oðerra engla & hiera liif, þa he cwæð : Ic wille wyreean min setl on norðdæle, & wille beon gelic ðæm hiehstan, & þa

and inflated with pride when he towers so much above others that all are subject to his will, and all his commands are very quickly obeyed for his benefit ; and if anything is well done, all his subjects praise him for it ; and if he does any wrong no man opposes it, but they often praise, as much as they ought to blame it ; and thus the heart is deceived and injured by the flattery of the subjects, so that he is exalted above himself in his mind ; and when he is surrounded externally with immoderate praise he is internally deprived of righteousness, and forgets himself while he gives himself up to the pleasure of hearing the praises of others, believing himself to be such as his flatterers say he is, not such as his own sagacity ought to under-

aðunden on ofermetto, ðonne he sua suiðe oðre oferhlifað ðætte ealle
 licggað under his willan, ond eall ðæt he bebeodeð bið suiðe hraðe
 gefylled to his nytte ; ond gif hwaét welgedones bið, ðon[n]e enodað
 him ðæt ealle ða ðe him underðiedde bioð mid herenese ; & gif he
 5 hwæt yfeles deð, ne wiðcuið ðam nau mann, ac herigað oft sua suiðe
 sua hie hit lean scoldon ; & mid ðy wyrð ðæt mod besuicen & genæt
 mid ðæra olicunga ðe him underðiedde beoð ðæt he bið up ofer hine
 selfne ahæfen on his mode ; ond ðonne he bið utane ymbhringed mid
 ungemetlicre heringe, he bið innan aiddad ðære ryhtwisnesse, & forgiæt
 10 hine selfne ðonne he tolætt, & fægnað ongeagn ðara oðerra word, ond
 geliefð ðæt he suelc sie suelce he gelierð ðæt his olicceras secgâð ðæt
 he sie, næs suelc scu[e]lc his selves gescadwisnes sceolde ongietan ðæt
 he wære. Ac forsiehð ða ðe h[i]m underðiodde beoð, & ne mæg
 ongietan ða ðe him beoð on gecynde & on ðeawum gelice, ac wenð
 15 ðæt he hæbbe hie oferðungne on his lifes gearnunga sua he hi hæfð
 oferstigene mid ðam hliete his anwaldes, ond wenð he sua micle
 ma wite ðonne oðre menn, sua he gesihð ðæt he mare mæg doon
 ðonne oðre menn. & ðonne hine selfne sua healice upahefeð on
 sumum ðingum, ond suaðeah bið getieged to oðrum monnum mid
 20 onlicre gecynde, ðeah he forsieð ðæt he him onlocige. Ac sua he
 wierð self to ðæs onlicnesse ðe awriten is ðæt gesio ælce ofermetto,
 se is kyning ofer eall ða bearn oferhygde. Se wilnode synderlices
 ealdordomes, & forsieh ða geferræddene oðerra engla & hira lif,
 ða he cuæð : Ic wille wyrcean min setl on norðdæle, & wielle bion
 25 gelic ðæm hiehstan, ond ða wunderlice dome gewearð ðæt he

stand that he is. But he despises his subjects, and does not perceive that they are his equals in birth and virtue, but thinks he has surpassed them in the merits of his life as he has in the acquisition of authority, and thinks he is as much their superior in knowledge as he is in power. And so he extols himself so loftily in some respects, and yet is bound to other men by being of the same kind, although he disdains to regard them. But thus he himself is made similar to him of whom it is written that "he beholds all pride who is king of all the children of pride." Who desired a separate sovereignty, and despised the fellowship and way of life of the other angels, saying: "I will build my seat in the north, and be like the highest." And then by a won-

wundorlice dome gewearð ðæt he gecearnode mid his agne inngeðonce ðone pytt þe he on aworpen wearð, ða he hine his agnes ðonces upahof on swæ healiene onwald. Buton tweon ðonne se mon oferhygð ðæt he bio gelic oðrum monnum, ðonne bið he gelic ðæm wiðerwearðan & ðæm aworpan deofle. Swæ swæ Saul Israhela kyning ðurh eaðmodnesse he gecearnode ðæt rice, ond for ðæs rices heanesse him weoxon ofermetto. For eaðmodnesse he wæs ahafen ofer oðre menn, ond for ofermettum he wæs aworpen. Dryhten ðæt geeyðde ða þa he cwæð: Ða ðu ðe selfum ðuhtest unwenlic, ða ic ðe gesette callum Israhelum to heafde. Ærest him ðuhte selfum ðæ' he wære swiðe unmedeme, ac siððan he understungen & awreðed wæs mid ðys hwilendlecan onwalde, he ðuhte him selfum swiðe unlytel & swiðe medeme. Forðæm he hiene æthof from oðerra mouna geferrædenne, & hiene dyde oðrum monnum swæ ungelicene. Forðy he ongeat ðæt he ma meahte ðonne ænig oðer, ða wende he ðæt he eac mara wære. Ðæt wæs wunderlicu gemetgung ðætte ða ða he him selfum wæs lytel geðuht, ða wæs he Gode micel geðuht, ond ða ða he wæs him selfum micel geðuht, ða wæs he Gode lytel geðuht. Swæ oft ðonne ðæt mod aðintt on ofermettum for ðære menge ðæs folces þe him underðieded bið, hit bið gewemmed mid ðæs onwaldes heanesse. Ðone onwald mæg wel rececan se þe ægðer ge hiene habban con ge wiðwinnan. Wel hine secð [recð] se þe conn wel stræc beon & ahafen wið þa unryhtwisan & wið þa scyldgan & wel emn wið oðre men, & he hiene na betran ne deð. Ac ðæt mennisce mod bið oft upahafen, ðeah hit mid nane onwalde ne sie underled; ac hu micle ma wenst ðu ðæt hit

drous judgment he obtained through his own presumption the abyss into which he was cast, when he exalted himself in imagination to such a height of power. Without doubt when a man is impatient of being like other men he resembles the perverse and banished devil. As Saul, king of Israel, through humility obtained sovereignty, and became proud because of the dignity of power. Through humility he was raised above others, and through pride he was rejected. God showed it when he said: "When thou didst seem despicable in thine own eyes I made thee chief of all Israel." As first he himself thought that he was incompetent, but when he was supported by transitory authority, he considered himself far from despicable and quite competent. Therefore he exalted himself above the companionship of

gearnode mid his agne inngeþonce ðone pytt ðe he on aworpen wearð,
 ða he hine his agnes ðonecs úpahof on sua healice anwald. Butan
 tweon ðonne se monn oferhyð ðæt he beo gelic oðrum monnum,
 ðonne bið he gelic ðæm wiðerweardan & ðæm aworpanan diofule.

5 Sua sua Sawl Israhela kyning ðurh eaðmodnesse he gearnode ðæt
 rice, ond for ðæs rices heanesse him weoxon ofermetto. For eað-
 modnesse he wæs ahæfen ofer oðre menn, ond fær ofermettum he
 wæs aworpen. Dryhten ðæt gecyðde ða ða he cuæð: Ða ðu ðe
 selfum ðuhtest [unwenlic,] ða ic ðe gesette eallum Israhelum to
 10 heafde. Æresð him ðuhte selfum ðæt ðæt he wære suiðe unmedeme,
 ac siððan he understungen & awreðed wæs mid ðys hwilendlican
 onwalde, he ðuhte him selfum suiðe unlytel & suiðe medeme. For-
 ðæm he hine æthóf from oðerra monna geferrædenne, ond hine dyde
 oðrum monnum sua ungelicne. Forðy he óngeat ðæt he ma mehte
 15 ðonne ænig oðer, ða wende he ðæt he eac mara wære. Ðæt wæs
 wunderlicu gemetgung ðætte ða ða he him selfum wæs lytel geðuht,
 ða wæs he Gode micel geðuht, ond ða ða he wæs him selfum micel
 geðuht, ða wæs he Gode lytel geðuht. Sua oft ðonne ðæt mod aðint
 on ofermet[t]um fo[r] ðære menige ðæs folces ðe him underðied bið,
 20 hit bið gewemmed mid ðæs anwaldes heanesse. Ðone anwald mæg
 wel reccan se ðe ægðer ge hine habban cann ge wiðwinnan. Wel hine
 recð se ðe conn wel stræc bion & ahæfen wið ða unryhtwisan & wið ða
 scyldgan & wel emn wið oðre menn, ond he hine na bettran ne deð.
 Ac ðæt mennisce mod bið oft upahafen, ðeah hit mid nane anwalde
 25 ne sie underléd; ac hu micle má wenstu ðæt hit wolde, gif ða

other men, and made himself so different from other men. Perceiving that he had more power than any other man, he thought he was also greater. It was a wondrous dispensation that when he deemed himself little, he was great in the eyes of God, and when he deemed himself great, he was in the eyes of God little. Thus often when the mind is swelled with pride, because of the multitude of people subject to it, it is polluted with the height of its authority. He is well able to wield authority who knows both how to hold and resist it. He wields it well who knows when to exercise the requisite severity and authority against the wicked and sinful, and impartiality towards other men, and does not exalt himself above them. But the human heart is often puffed up without being supported by any authority; and

wolde, gif ða wlencea & se anwald ðær wære to gemenged! And ðeah swiðe ryhte stilitað ðone anwald se þe geornlice conn ongietan ðæt he of him gadrige ðætte him tælwierðe [stælwirðe] sie, & wið ðæt winne ðæt him dereð, & ongiete hiene selfne, & ongiete ðæt he bið self oðrum monnum gelic, & ðeah ahebbe hiene ofer ða scyldgan mid andan & mid wræce. We magon eac fullicor ongietan & tosceadan ða spræce, gif we sceawiað ða bisene ðæs forman hierdes, ðæt wæs *sanctus* Petrus. Ðurh Godes giefe he onfeng ðone ealdordom ðære halgan ciricean, & ðeah he wiðsoe ðæt hiene mon to ungemetlice weorðode. Ða ða Cornelius for eaðmodnesse wel dyde ðæt he hiene astreahte [streahte] beforan him, he ðeah hiene selfne ongeat him gelicne, & cwæð: Aris, ne do swæ; hu, ne eom ic mon swæ ilce swæ ðu? Ac ða ða he ongeat þa scylde on Annanian & on Saffiran, swiðe hrædllice he oðiewde hu micelne onwald he hæfde ofer oðre men, ða he hiera liif ðurh ða smeanga ðæs halgan gastes ongeat, & hiene ða mid his worde geslog, & mid ðy anwalde gecyðde ðæt he wæs ieldest ofer ða halgan cyricean & strengest wið scylda. Ðæt rice & ðone onwald he no ne ongeat wið Cornelius, ða ða he hiene swæ swiðlice weorðian wolde; he wolde him ætfæstan his eaðmetto, & mid ðy he gearnode ðæt him ðuhte ðæt he wære his gelica. He cwæð to him ðæt he wære his gelica: ðær he gecyðde his eaðmodnesse; ond eft on Annanian & on Saffiran gecyðde his nið & his onwald mid ðære wræce. And eft *sanctus* Paulus ne ongeat he no hiene selfne betran oðrum godum monnum, ða ða (*om.*) he cwæð: Ne sint we nane waldendas eowres geleafan, ac sint fultumend eowres gefean, forðæmpe ge stondað on geleafan.

consider how much more so if distinction and power were added! And yet he wields authority very rightly who well knows how to gather from it that which is beneficial for him, and oppose what is hurtful, and understand himself, and see that he is like other men, and yet exalt himself above the sinful with zeal and severity. We shall be able more fully to understand and sift the argument, if we consider the example of the first shepherd, St. Peter. By the gift of God he received the rule of the holy Church, and yet rejected the excessive adulation of men. When Cornelius out of humility did right in prostrating himself before him, he nevertheless acknowledged himself to be his equal, and said: "Arise, do not so; what, am I not a man as thou art?" But when he perceived the sin of Ananias and

wlenca & se anwald ðær wære to gemenged! & ðeah suiðe ryhte
 stihtað ðone anwald se ðe geornlice conn ongietan ðæt he of him
 gadrige ðæt him stælwierðe sie, & wið ðæt winne ðæt him dereð,
 & ongite hine selfne, ond ongiete ðæt he bið [self] oðrum monnum
 5 gelic, ond ðeah ahebbe hine ofer ða scyldgan mid andan & mid wræce.
 We magon eac fullecor ongietan & tosceadan ða spræce, gif we sceawiað
 ða biesene ðæs forman hierdes, ðæt wæs *sanctus* Petrus. Ðurh Godes
 giefe he onfeng ðone ealdordóm ðære halgan ciercean, ond ðeah he
 wiðsóc ðæt hine mon to ungemetlice weorðode. Ða ða Cornelius for
 10 eaðmodnesse wel dyde ðæt he hine as[t]rehte beforan [him,] he ðeah
 hine selfne ongeat him gelicne, & cuæð: Arís, ne do sua; hu, ne
 iom ic monn sua ilce sua ðu? Ac ða ða he ongeat ða scylde on
 Annanian & on Saffiram, suiðe hrædlice he oðiewde hu micelne on-
 wald he hæfde ofer oðre menn, ða he hira lif ðurh ða smeanga ðæs
 15 halgan gæstes ongeat, & hine ða mid his worde geslog, & mid ðy
 anwalde gecyðde ðæt he wæs ieldesð ofer ða halgan cirican &
 strengesð wið scylda. Ðæt rice & ðo[ne] anwald he na ne angeat
 wið Cornelius, ða ða he hine sua suiðlice weorðian wolde; he wolde
 him ætfæstan his eaðmetto, & mid ðy he gecarnode ðæt him ðuhte
 20 ðæt he wære his gelica. He cuæð to him ðæt he wære his gelica:
 ðær he gecyðde his [eað]modnesse; ond eft on Annaniam & on
 Saffiram gecyðde his nið & his onwald mid ðære wræce. Ond eft
sanctus Paulus ne ongeat he na hine selfne beteran oðrum godum
 monnum, ða ða he cuæð: Ne sint we nane waldendas eowres geleafan,
 25 ac sint fultemend eowres gefean, forðamðe ge stondað on geleafan.

Sapphira he soon showed how great his authority was over others, when he perceived their course of life by the meditation of the Holy Ghost, and smote him with his word, and by his power showed that he was chief of the holy Church and most severe against sins. He did not acknowledge his power and authority in the case of Cornelius, when he wished to honour him so excessively; he wished to impart to him his humility, and so he earned the reputation of being his equal. He told him he was his equal, and thus showed his humility; and, on the other hand, he showed his zeal and authority in the punishment of Ananias and Sapphira. And again, St. Paul acknowledged that he was not better than other good men, when he said: "We are not rulers of your belief, but helpers of your joy, because ye

Swelce he openlice cwæde : We sint emnlíce on ðæm ðe we ongietað ðæt ge stondað. Eft he spræc swelce he nysse ðæt he á furður wære ðonne oðre broðor, ða he cwæð : We sint geworden swelce lytlingas betweoxn eow. Ond eft he cwæð : We sint eowre ðeowas for Cristes lufan. Ac ðonne he gemette ða scylde þe he stieran sceolde, hrædlice he cyðde ðæt he wæs magister & ealdormonn. Ðæt he cyðde þa he cwæð on his epistolā to Galatum : Hwæðer wille ge ðæt ic cume to eow, þe mid gierde þe mid monðwære gaste? Swelce he cwæde : Hwæðer ic cume þe mid ege þe mid lufe? Ðonne bið ðæt rice wel gereiht, ðonne se þe ðærfore bið swiður wilnað ðæt he riesige ofer monna unðeawas ðonne ofer oðre gode menn. Ac ðonne ða ealdormen ðreageað ða scyldgan, ðonne is him micel ðearf ðæt hie geornlice geðencen ðætte ðurh ða lare & ðurh ðone ege þe hie niede dón sculon mid hiora onwalde gestieren ðara scylda. Ond ðeahhwæðre, ðylæs he his eaðmodnesse forleose, geðence he ðæt he bið self swiðe gelic ðæm ilcan monnum þe he ðær ðreatað & hienð; ond eac we magon swigende geðencean on urum ingehygde, ðeah we hit ne sprecen, ðæt hie bið betran ðonne we, & ðæs wierðe ðæt we hie furður dón, ðeah we to ðæm gesette sien ðæt we hie ðreagean scylen, & ðurh us scylen bion hiera scylda gestiered mid cræfte & mid lare. Ac eft ðonne we selfe gesyngiað, ne ðreað us nan mon, ne furðum anc worde ne tælð. Forðæm we bið mid Gode swæ micle swiður gebundne swæ we for mannum orsorglicor ungewitnode syngiað buton ælcra wrace. Ac ðonne we ure hieremen lærað & ðreageað, swæ micle ma we hie gefreogeað æfter ðæm godcundan dome, swæ we her hiera synna swiður

stand in faith." As if he had openly said : "We are equal to you in that in which we perceive you are standing." Again, he spoke as if he knew not that he was exalted above the rest of the brothers, when he said : "We have become as it were little children among you." And again he said : "We are your servants for the love of Christ." But when he discovered the sin which he had to punish, he soon showed that he was master and lord. He showed it when he said in his Epistle to the Galatians : "Do ye wish me to come to you with a rod, or with gentleness of spirit?" As if he had said : "Shall I come with fear or with love?" The government is well administered when he who rules desires rather to rule over human vices than over other good men. But when rulers chide the sinful

Suelce he openlice cuæde : We sint emnlíce on ðam ðe we ongietað
 ðæt ge stondað. Eft he spræc suelce he nysse ðæt he a furðor wære
 ðonne oðre broðor, ða he cuæð : We sint gewordenene suelce lytlingas
 betu[e]lox eow. Ond eft he cuæð : We sint eowre ðeowas for Cristes
 5 lufan. Ac ðonne he gemette ða scylde ðe he stieran scolde, hrædlice
 he gecyðde ðæt he wæs magister & caldormonn. Ðæt he cyðde ða
 he cuæð on his epistolan to Galatum : Hwæðer wille ge ðæt ic cume
 to eow, ðe mid gierde ðe mid monnðwære gæste? Suelce he cuæde :
 Hwæðer ic cume ðe mid ege ðe mid lufe? Ðonne bið ðæt rice wel
 10 gereht, ðonne se ðe ðærfore bið suiðor wilnað ðæt he ricsige ofer
 monna unðeawas ðonne ofer oðre góde menn. Ac ðonne ða ealder-
 menn ðreageað ða scyl(d)gan, ðonne is him micel ðearf ðæt hie
 geornlice geðencen ðætte ðurh ða lare & ðurh ðone ege ðe hie niede
 dón sculon mid hiera anwalde gestiran ðara scylða. Ond ðeahhwæðre,
 15 ðylæs he his eaðmodnesse forlose, geðence he ðæt he bið self suiðe
 gelic ðam ilcan monnum ðe he ðær ðreatað & henð; ond eac we
 magon suigende geðencean on urum inngelgyde, ðeah we hit ne
 sprecen, ðæt hie beoð beteran ðonne wé, & çæs wierðe ðæt we hie
 furðor dón, ðeah we to ðam gesette sien ðæt we hie ðreagean scylen,
 20 & ðurh us scylen bion hiora scylða gestiered mid cræfte & mid lare.
 Ac eft ðonne [we] selfe gesyngiað, ne ðreað us nan monn, ne furðum
 ane worde ne tælð. Forðam we beoð mid Gode sua micle suiðor
 gebundne sua we for monnum orsorglicor ungewitnode syngiað buton
 ælcere wrace. Ac ðonne we ure hieremenn lærað & ðreageað, sua
 25 micle ma we hie gefreogað æfter ðam godcundan dome, sua we her

it is very necessary for them to consider carefully how with the instruction and awe which they are bound to employ they may correct sins with their authority. And yet, lest he lose his humility, let him consider that he is himself very similar to those very men he chides and humbles; and also we can silently think in our heart, without saying it aloud, that they are better than we, and worthy of being promoted by us, although we are appointed to reprove them, and their sins are to be corrected by us with power and doctrine. But, on the other hand, when we ourselves sin, no one chastises or even blames us with a single word. Therefore our responsibility with God is the greater in proportion to the security and impunity with which we sin among men without any punishment. But when we teach and reprove

wrecað ; & swaðeah on ðære heortan is á sio eaðmodnes to haldanne & eac on weorcum to læronne ; & betweoh ðam twæm is callinga to geðenceanne ðæt we to ungemetlice ða eaðmodnesse ne healden, ðylæs se anwald aslacige ðæs recendomes, & ðæt we ure hieremen swæ gearigen swæ we hie eft geegsian mægen. Ðonne ealdordom & ðæt riceter þe se recere for manegra monna ðearfe underfehð he hiene sceal eowan utan, & he sceal healdan his eaðmodnesse innan. Eahtige he hiene selfne on his ingeðonce swelene he ondræt ðæt he sie. And ðeah hit on sumum ðingum getacnad sie ðæt he hwele gerisenlic wundor wyrecan mæge, gedó he ðeah ðæt his hieremen ongieten ðæt he sie eaðmod on his ingeðonce, ðæt hie mægen ðam onhyrigean, ond on his ealdorlienesse hie ongieten ðæt hie him mægen ondrædan. Ða þe ofer oðre bioð giemen he geornlice ðætte swæ micle swæ hiera auwald bið mara gesewen ofer oðre menn ðæt hie swæ micle ma sie innan geðrycte mid eaðmodnesse, ðylæs ðæt geðolht hiene oferswiðe & on lustfulnesse his mod geteo hwelces unðeawes, ðæt he hit ðonne ne mæge to his willan geweldan, forðæmþe he him ær to unðeawum his agenne willan underðiedde, & him geðafode ðæt hit mid onwalde him moste oferricsian, ðætte ðæt ofsetene mod mid ðære lustfulnesse his onwaldes ne sie getogen to upahæfenesse. Be ðam wæs swiðe ryhte gecweden ðurh sumne wisne monn, he cwæð to ðam oðrum : To ealdormenn ðu eart gesett, ne bio ðu ðeah to upahæfen, ac bio swelce an ðinra hieremonna. And eft be ðam ilcan cwæð *sanctus* Petrus : Ne sint we nane waldendas ðisses folces, ac we sint to bisene gesette urre heorde. Be ðam ilcan eft

our subjects, the more severely we punish their sins in this world, the greater will be their freedom after the divine judgment ; and yet humility must ever be preserved in the heart and taught in practice ; and between the two we must avoid carrying humility too far, lest the influence of authority be weakened, and take care to honour our subjects in such a way as to be able to command their reverence again. The authority and power which the ruler receives for the benefit of many he must exhibit outwardly, and preserve humility internally. Let him consider himself in his heart to be such as he would wish not to be. Even if it is shown on any occasion that he is able to perform some good and admirable deed, let him make his subjects understand that he is humble in spirit that they may imitate it, and

hiera synna wrecað suiðor ; ond suaðeah on ðære heortan is á sio
 eaðmodnes to healdanne & eac on weoreum to læranne ; & betúh ðam
 twæm is eallenga to geðencenne ðæt we to ungemetlice ða eaðmod-
 nesse ne healden, ðylæs se anweald áslacie ðæs recendomes, ond ðæt
 5 we ure [hiere]menn sua geárige sua we hie eft geegesian mæge.
 Ðone caldordom & ðæt riceter ðe se reccere for monigra monna ðearfe
 underfehð he hine sceal eowian utan, & he sceal healdan his eaðmod-
 nesse innan. Eahtige he hine selfne on his inngeðonce suelcne suelcne
 he ondrætt ðæt he sie. Ond ðeah hit on sumum ðingum getacnad
 10 sie ðæt he hwelc gerisenlic wundor wyrcan mæge, gedó he ðeah ðæt
 his hieremenn ongieten ðæt he sie eaðmod on his [inn]geðonce, ðæt
 hi mægen ðam o[n]hyrigean, ond on his caldorlicnesse hie ongieten
 ðæt hie him mægen ondrædan. Ða ðe ofer oðre bioð giemen hie
 geornlice ðætte sua miele sua hira onwald bið mara gesewen ofer
 15 oðre menn ðæt hie sua miele ma sien innan geðryccede mid eaðmod-
 nesse, ðylæs ðæt geðoht hine ofersuiðe & on lustfulnesse his móð geteo
 hwelces unðeawes, ðæt he hit mæge ðonne to his willan gewealdan,
 forðæmðe he him ær to unðeawum his ag[en]ne willan underðeodde,
 & him geðafade ðæt hit mid anwalde him moste oferricsian, ðætte
 20 ðæt ofsetene mícð mid ðære lustfulnesse his anwaldes ne sie getógen
 to úpahafenesse. Bi ðam wæs suiðe ryhte gecueden ðurh sumne
 wisne monn, he cuæð to ðam oðrum : To caldormenn ðu eart gesett,
 ne beo ðu ðeah to upahafen, ac bio suelce án ðinra hieremonna.
 Ond eft be ðam ilcan cuæð *sanctus* Petrus : Ne sint we nane walden-
 25 das ðisses folces, ac we sint to bisene gesette urre [h]eorde. Be ðam

by his authority understand that they have cause to fear him. Let
 those who are above others be very careful that the greater their
 visible authority over others the more they be inwardly subdued by
 humility, lest his imagination overcome him and lead his mind to the
 desire of some vice so that he cannot subject it to his will, because he
 formerly had made his own will subservient to his vices, and allowed it
 to rule over him with authority, lest the troubled mind through the
 intoxication of authority be led to pride. Of which was very rightly
 spoken by a wise man, who said to some one else : "Thou art made
 ruler, yet be not too proud, but be like one of thy subjects." St. Peter,
 again, said on the same subject : "We are no rulers of this people, but
 we are set as an example to our flock." Again, on the same subject,

sio Soðfæstnes, ƿæt is Crist, ƿurh hiene selfne cwæð, ƿa he us spon to ƿæm hielstan gecarnungum, he cwæð: Wicte ge ƿætte ƿeoda kyningas beoð ƿæs folces waldendas, & ƿa þe ƿone onwald begað hie beoð hlafurdas gehatene; ne sie hit ƿonne no swæ betweoxn eow, ac swæ hwele swæ wille betweoxn eow fyrrest beon, se sceal bion eower ðegn, & swæ hwele swæ wille betweoxn eow mæst beon, sie se eower ƿeow. Swæ swæ monnes sunu, cwæð Crist be him selfum, ne com he no to ƿæm on eorðan ƿæt him mon ðenade, ac ƿæt he wolde ðenian. For ðissum ilean is eac gesæd on ƿæm godspelle hwele wite sceolde ðrowian se upahafena ðegn æfter ƿæm anfangenan rice; he cwæð ƿonne: Se yfela ƿeow cwið on his mode: Hit bið long hwonne se hlaford cume; ic mæg slean & ierman mine heafudgemæccan. Itt him ƿonne & drincð mid ƿæm druncenwillum monnum, & læt his hlafordes gebod to giemeliste. Ðonne cymð his hlaford on ƿæm dæge þe he ne wenð, & on ƿa tiid ƿæt he hiene ær nat; hæfð hine ƿonne siððan for ænne licettere. & swiðe ryhte deð for ƿære licettunge þe he licet[te] ƿæt he wolde habban ƿa ðenunga ƿeawas & ƿeodscipe to læronne; & ƿa he ƿæt hæfde, þa wolde he hit habban him to agnum anwalde, & dlyde him ƿæt riceter to sioda & to gewunan. And swæðeah oft agyltað ƿa ealdormenn efnswiðe on ƿæm þe he bið to eaðmod ƿæm yflum [yflan] monnum, & læt hiene him to gelicene, & licet wið hie ma geferrædenne ƿonne ealdordome. Swiðe ryhte se bið geteald to ƿæm licetterum se þe on lareowes onlicnesse ƿa ðenunga ƿæs ealdordomes gecirð to hlaforddome, & gemacað ƿæt his ege & his onwald wyrð to gewunan & to

Truth, that is Christ, himself said, when he incited us to the highest virtues: "Know that kings of nations are rulers of the people, and they who exercise authority are called lords; let it not be so among you, but whoever among you desires to be first, shall be your servant, and whoever wishes to be greatest among you, shall be your slave." "As the Son of Man," said Christ of himself, "did not come on earth to be served but to serve." Hence we are also told in the gospel what punishment the proud servant would suffer after obtaining power; he said then: "The wicked slave says in his heart: 'My master is long of coming; I can beat and abuse my companions.' So he eats and drinks with drunkards, and neglects his lord's commands. And his lord comes on the day he expects not

ilcan eft sio Soðfæsðness, ðæt is Crist, ðurh hine selfne cuæð, ða he
 us speon to ðæm hiehstan geearningum, he cuæð: Wite ge ðætte
 ðiod[a] kyningas bioð ðæs folces waldendas, ond ða ðe ðone anwald
 begað hi beoð hlafordas gehatene; ne sie hit ðonne na sua betweoxn
 5 eow, ac sua hwele sua wille betweox[n] eow fyrrest beon, se sceal
 beon eower ðegn, ond sua hwele sua wille betweoxn eow mæst beon,
 sie se eower ðeow. Sua sua monnes sunu, cuæð Crist be him selfum,
 ne côm he na to ðam on eorðan ðæt him mon ðenade, ac ðæt he
 wolde ðenian. For ðeosun ilcan is eac gesæd on ðæm godspelle
 10 hwele wite scolde ðrowian se upahafena ðegn æfter ðam anfangnan
 rice; he cuæð ðonne: Se yfela ðeow cuið on his mode: H't bið long
 hwonne se hlaford cume; ic mæg slean & ierman mine [h]eafodge-
 mæccan. Itt him ðonne & drincð mid ðam dru(n)cenwillum monnum,
 ond læt his hlafordes gebôd to giemelieste. Ðonne cymð his hlaford
 15 on ðæm dæge ðe he ne wenð, ond on ða tiid ðæt he hine ær nât;
 hæfð hine ðonne siððan for ænne licettere. & suiðe ryht deð for
 ðære licettunge ðe he licette ðæt he wolde habban ða ðenunga ðeawas
 & ðeodscipe to læranne; ond ða he ðæt hæfde, ða wolde he hit
 habban him to agnum anwalde, ond dyde him ðæt riceter to sida
 20 & to gewunan. Ond suaðeah oft agyltað ða ealdormenn efnuiðe
 on ðam ðe he bið to eaðmôd ðam yflan mannan, ond læt hine him
 to gelicene, & licett wið hie ma geferrædenne ðonne ealdordome.
 Suiðe ryhte se bið geteald to ðæm liceterum se ðe on lareowes
 onlicnesse ða ðenenga ðæs ealdordomes gecierð to hlaforddome, &
 25 gemacað ðæt his ege & his onwald wierð to gewunan & to landsida

and at the time he knows not beforehand, and considers him a hypocrite." And does so very rightly because of his hypocrisy in pretending to desire ministration in order to teach morality and discipline, and, when he has it, desiring to have it for his own aggrandisement, and habituating himself to authority. Yet the rulers often err as much in being too humble with the wicked man, and putting himself too much on an equality with him, and affecting familiarity rather than authority. He is very rightly accounted a hypocrite who, while seeming to teach, perverts the ministration of authority to temporal supremacy, and causes the reverence of himself and his power to become the regular habit of the country he rules. And yet sometimes they sin still more by making themselves companions and equals of

landsida on his scire. Ond ðeah hwilum giet swiður hie gesyngiað [syngiað] on ðæm þe hie healdað ma geferrædenne & efnlicesse ðonne ealdordom wið ða yflan & ða unryhtwisan. Swæ Heli se sacerd dyde. He wæs mid leasre mildheortnesse oferswiðed ðæt he nolde witnian his agne suna ða hie agylton, ac beforan ðæm ðearl-wisan Deman he ofslog ægðer ge ða suna ge hiene selfne midðæmpe he geðafode ða scylde unwitnode. Hit wæs onlicost swelce sio godcunde stefn to him cwæde : Ðu weorðast ðine suna ma ðonne me. And eft ðurh ðone witgan wæs gecidd ðæm hierdum, ða he cwæð : Ðæt sceap ðæt ðær scancforad wæs ne spilete ge ðæt, & ðæt ðær forloren wæs ne sohte ge ðæt, ne ham ne brohton. Se bringð ham ðone forlorenan se þe mid geornfulnessse ðære hierdelican giemenne ðone þe afielð on synne eft gehwierfð & arærð ðæt he stent on ryhtwisnesse. Hwæt se foroda sceonca bið gewriðen mid ðæm bende, swæ bioð ða synna mid ðæm lareowdome gebundne. Swæ swæ sio wund wile toberan, gif hio ne bið gewriðen mid wræðe, swæ willað ða synna weaxende toflowan, gif hie ne beoð gebundne hwilum mid strælice lareowdome. & swæðeah oft sio wund bið ðæs þe wierce & ðy mare, gif hio bið unwærlice gewriðen, & him bið ðæt sar þe gefredre [ungefredre], gif sio wund bið to ungemetlice fæste gewriðen. Swæ is eac ðearf ðæt se lareow, se bið ðære saule læce, ðara synna wunda stierende gemetlice gewriðe on his hieremonnum, & ðeah swæ geornlice bega ða ryhtwisnesse ðæs lareowdomes wið þa gyltendan ðæt he ne forlæte his mildheortnesse. Ond eac him is to giemenne ðæt he ætiewe his hieremonnum ðæt he sie hiera fæder & reccere on lare, & hiora modur on mildheortnesse, ðæt he huru ne sie to

the wicked and unrighteous rather than exercising their authority. Thus did Eli the priest. He was overcome with false humanity so as not to punish his own sons when they sinned, but before the severe Judge he slew both his sons and himself by allowing their sins to pass unpunished. It was as if the divine voice had said to him : "Thou honourest thy sons more than me." And, again, shepherds were blamed through the prophet, when he said : "Ye did not bind up the broken leg of the sheep, nor did ye seek that which was lost, and bring it home." He brings home the lost one who, with the zeal of pastoral care, brings back and raises up him who falls into sin, so that he stands in righteousness. The broken leg is bound with

o[n] his scire. Ond ðeah (h)wilum giet suiðor hie syngiað on ðam
 ðe hie healdað ma geferrædenne & efnlicnesse ðonne ealdordóm wið
 ða yfelan & ða únrhtwisan. Sua Heli se sacerd dyde. He wæs
 mid leasre mildheortnesse ofersuiðed ðæt he nolde witnian his agne
 5 suna ða hie agylton, ac beforan ðam ðearlwisan Deman he ofslog ægðer
 ge ða suna ge hine selfne midðamðe he geðafade ða scylde unwitnode.
 Hit wæs onlicost suelce sio godcunde stemn to him cuæde: Ðu weor-
 ðasð ðine suna ma ðonne me. Ond eft ður(h) ðone witgan wæs
 gecid hierdum, ða he cuæð: Ðæt sceap ðæt ðær sceonforad wæs
 10 ne spilcte ge ðæt, ond ðæt ðær forloren wæs ne sohte ge ðæt, ne ham
 ne brohtan. Se brin[g]ð ham ðone fo(r)lorenan se ðe mid georn-
 fulnesse ðære hierdelican giemenne ðone ðe áfielð on synne eft
 gehwyrfð [& aræð] ðæt he stent on ryhtwisnesse. Hwæt se foreda
 sconca bið gewriðen mid ðæm bende, sua beoð ða synna mid ðam
 15 lareowdome gebundne. Sua sua sio wund wile toberan, gif hio ne bið
 gewriðen mid wræde, sua willað ða synna weaxænde toflowan, gif hie
 ne beoð gebundne hwilum mid stræclice lareowdome. Ond suaðeah
 [oft] sio wund bið ðæs ðe wierce & ðy mare, gif h[i]o bið unwærlice
 gewriðen, & him bið ðæt sár ðe gefredre, gif sio [wund] bið to un-
 20 gemetlice fæste gewriðen. Sua is eac ðearf ðæt se lareow, se bið
 saule læce, ðara synna wunde stirende gemetlice gewriðe on his hierem-
 monnum, ond ðeah sua geornlice begáa ða ryhtwisnesse ðæs lareow-
 domes wið ða gyltendan ðæt he ne forlæte his mildheortnesse. Ond
 eac him is to giemenne ðæt he ætiewe his hieremonnum ðæt he sie
 25 hiera fæder & reccere on lare, & hiera modur ón mildheortnesse, ðæt

a bandage; in the same way sins are bound with instruction. As the wound is sure to swell unless bound with a bandage, so will sins increase and spread unless sometimes bound with rigorous discipline. And yet the wound is often aggravated and increased if carelessly bound, and the wound is more painful if bound too tightly. So it is also necessary for the teacher, who is the soul's physician, while curing the wounds of the sins of his subjects, to bind them moderately, and yet to exercise the righteousness of instruction towards the guilty so carefully as not to neglect humanity. And he must also be careful to prove to his subjects that he is their father and ruler in instruction, and their mother in humanity, lest he be too severe

strec on ðære lare, ne to slæc on ðære mildheortnesse. Swæ swæ we iu cwædon on ðeawa bocum be Iobe ðæt ægðer wære unnyt ge mildheortnes ge steor, gif hie anlepe wæren, buton hie butu ætsomne sien. Forðam sceal beon on ðæm reccere ðæt he sie ryhtlice & mildheortlice rædende his hieremonnum & mildheortlice witnigende. For ðissum ilcan wæs ðætte sio Soðfæstnes self cwæð, ðæt is Crist, ða he lærde ðurh ða tiolunga ðæs Samaritaniscan ymb ðone gewundedan, þe mon lædde healfewiene to ðæm giesthuse, & bæd ðæt mon sceolde ægðer ge win ge ele geotan on his wunde. Wiotodlice ðæt win slit ða wunde, & se ele hie gesmeð & gehælð. Ðis is ðearf ðæt se se þe wunde lacnian wille geote win on, ðæt sio reðnes ðæs wines ða forrotedan wunde suges & clænsige, & eft ele, ðæt se hie liðe & hæle. Swæ eac ðæm lareowe is to mengenne ða liðnesse wið ða reðnesse, & of ðæm gemange wyrce gemetgunge, ðæt he mid ungemetlicre grimsunge his hieremonna wunda to swiðe ne slite ne ne iece, ne eft for ungemetlicre mildheortnesse he hie ne læte unwriðena. Swiðe wel ymb ðæt tacnað sio earc on ðære ealdan æ. On ðære wæron þa stænenan bredu þe sio æw wæs on awriten mid tien bebodum, & eac sio gierd mid ðæm bredum, & eac se sweta mete þe hie heton monna, se him com of hefonum. Swæ eac, gif ðara haligra gewrita andgit bið on ðæm breostum ðæs godecundan recceres, ðonne sceal ðær bion gierd. Ðæt is ðæt he geðreage his hieremenn. And eac sceal bion on ðæm breostum ðæs monnan swetnes. Ðæt is ðæt he him sie liðe. Be ðissum ilcan cwæð David to Gode: Ðin gierd & ðin stæf me afrefredan. Mid gierde mon bið beswungen, & mid

in instruction and too remiss in humanity. As we have said before in the book of morals, speaking of Job, that both humanity and severity were separately useless unless combined. Therefore the ruler ought to have a righteous and loving care of his subjects, and severity tempered with mercy. Therefore Truth itself, which is Christ, spoke when he taught by the Samaritan's care of the wounded man, who was carried half alive into the inn, and wine and oil were ordered to be poured into his wound. Wine irritates a wound, and oil softens and heals it. He who desires to heal a wound must pour in wine, that the harshness of the wine may penetrate and cleanse the corrupted wound, and afterwards oil, to soften and heal it. So also the teacher is to mingle gentleness and severity, that he may attain moderation

he huru ne sie to stræc on ðære lare, ne to slæc on ðære mildheortnesse.
 Sua sua we io cuædon on ðe[a]wa bocum be Iobe ðæt ægðer wære
 unnyt ge mildheortnes ge steor, gif hie anlipe wæron, butou hi butu
 ætsomne sien. Forðæm scel bion on ðæm reccere ðæt he sie ryhtlice
 5 & mildheortlice rædende his hieremonnum & mildheortlice witniende.
 For ðioson ilcan wæs ðætte sio Soðfæstnes self cuæð, ðæt is Crist, ða
 he lærde ðurh ða tielunga ðæs Samaritaniscan ymb ðone gewundedan,
 ðe mon lædde helfeucne to ðæm giesðhuse, & bæd ðæt mon scolde
 ægðer ge wín ge ele giotan on his wunde. Witodlice ðæt win slit ða
 10 wunde, & se ele hie gesmeð & gehælð. Ðis is ðearf ðæt se [ðe] wunde
 lacnigean wille giote wín on, ðæt sio reðnes ðæs wines ða forrotedan
 wunde suge & clænsige, & eft ele, ðæt se hie lieðe & gehæle. Sua
 eac ðam lareowe is to monianne ða liednesse wið ða reðnesse, & of
 ðam gemonngge wyrce gemetgunge, ðæt he mid ungemetlicre grim-
 15 sunge his hieremonna wunda to suiðe ne slite ne ne íce, ne eft for
 ungemetlicre mildheortnesse he hie ne læte unwriðena. Suiðe wel
 ymb ðæt tacnað sio eare on ðære ealdan æ. On ðære wæron ða
 stænenan bredu ðe sio æ wæs on awriten mid tien bebodum, & eac
 sio gierd mid ðæm bredum, & eac se sweta mete ðe h[i]e heton monna,
 20 se him cuom o[f] hefonum. Sua eac, gif ðara haligra gewrita & git
 bið on ðam breostum ðæs godan recceres, ðonne sceal ðær bion gierd.
 Ðæt is ðæt he ðreage his hiremenn. & eac sceal bion on ðæm
 breostum ðæs monnan swetnes. Ðæt is ðæt he him sie lieðe. Be
 ðiosum ilcan cuæð Dauð to Gode: Ðin gierd & ðin stæf me áfre-
 25 fredon. Mid gierde mon bið beswungen, & mid stæfe he bið awreðed.

by combining the two, lest with excessive ferocity he irritate and
 increase overmuch his subjects' wounds, or, on the other hand, out
 of excessive mildness, leave them unbound. This is well illustrated
 by the ark in the old law. In it were kept the stone tablets on
 which the law was written in ten commandments, and with the tablets
 the rod and the sweet food they called manna which came to them
 from heaven. So also, if the understanding of the holy writings is in
 the breast of the good ruler, there must be a rod, signifying that he
 is to correct his subjects, and sweetness of manna in his breast, show-
 ing that he is to be gentle with them. Of this same David spoke to
 God: "Thy rod and staff have comforted me." We are beaten with
 rods and supported by staves. If there is a rod to beat with, let there

stæfe he bið awreðed. Gif ðær ðonne sie gierd mid to ðreageanne, sie ðær eac stæf mid to wreðianne: sie ðær eac lufu, næs ðeah to hnesce; sie ðær eac reðnes, næs ðeah to stið; sie ðær eac onda, næs ðeah to ungemetlice grim; sie ðær eac arfæstnes, næs ðeah wandigendre ðonne hit gedafenlic sie; ðætte ðonne sio ryhtwisnes & sio mildheortnes hie gegadrige on ðæm onwalde ðæs recceres, & ðæt mod his hieremonna oleccende egesige & ðreatigende olecce.

XVIII. Hu se lareow ne sceal ða innerran giemenne gewanian for ðære uterran abisgunge, ne eft ða uterran ne forlæte he for ðære innerran.

Ne forlætte se reccere ða innerran giemenne ðæs godecundan ðeowdomes for ðære abisgunge ðara uterra weorca, ne eac ne gewanige he na ðone ymbhogan ðære innerran scire for ðære abisgunge ðære uterran; ðylæs he sie gehæfð mid ðæm uterran, oððe eft mid ðæm innerran anum abisgad, ðæt he ne mæge ðurhteon his nihstum ðæt he him utan dón sceolde. Monige ðeah nyllað na geðencean ðæt hie beoð oðrum broðrum ofergesett, & him fore beon seulon on godcundum ðingum; ac mid ealre heortan geornfulnessse begongað ða worldecundan giemenne, & fægnað ðæs ðæt hie ða habbað to begonganne; & ðonne, ðonne hie hie nabbað, dæges & nihtes hie fundiað to begietonne, & beoð swiðe gedrefede on hiera mode forðæmpe him ðonne wana bið ðæs þe hie habban woldon. Ac ðonne him eft gelimpð ðæt hie æmettige beoð ðære scire, ðonne beoð hie swiður on hiera mode geswenced for ðæm æmettan; forðæm ðæt wære his willa

be also a staff to support with: let there be also love, yet not too effeminate; let there be also vigour, but not too severe; let there be also zeal, but not too excessively fierce; let there be also kindness, yet not more scrupulous than is fitting; that when righteousness and mercy are associated in the ruler's authority, he may, while soothing the hearts of his subjects, inspire them with reverence, and, whilst correcting, soothe them.

XVIII. How the teacher is not to diminish his care of inner things for outer occupations, nor neglect outer things for the inner.

Let not the ruler forsake the inner care of the divine ministration

Gif ðær ðonne sie gierd mid to ðreageanne, sie ðær eac stæf mid to wreðianne : sie ðær eac lufu, næs ðeah to hnesce ; sie ðær eac reðnes, næs ðeah to stið ; sie ðær eac onda, næs ðeah to ungemetlice grim ; sie ðær eac arfæsðnes, næs ðeah wandigendre ðonne hit gedafenlic
 5 sie ; ðætte ðonne sio ryhtwisnes & sio mildheortnes hi gegadrige on ðæm anwalde ðæs recceres, & ðæt mod his hieremouna oliccende egesige & ðreatigende olicce.

XVIII. Hu se lareow ne sceal ða inneran giemenne gewanian for ðær[e] uterran abisgunge, ne eft ða uterran ne forlæte he for ðære inneran.

Ne forlæte se reccere ða inneran giemenne ðæs godcundan ðiowdomes for ðære abisgunge ðara uterra weorca, ne eac ne gewanige he na ðone ymbhogan ðære innera scire for ðære abisgunge ðære uterran ; ðylæs he sie gehæft mid ðam uterran, oððe eft mid ðam
 15 inneran anum abisegad, ðæt he ne mæge ðurhteon his nieh[s]tum ðæt he him utan dón scolde. Monige ðeah nyllað nā geðencean ðæt hi beoð oðrum broðrum ofer[ge]sett, & him fore bion scoldon on godcundum ðingum ; ac mid ealre heortan geornfulnesse begongað ða woroldcundan giemenne, & fægnað ðæs ðæt hie ða habbað to begon-
 20 genne ; & ðonne, ðonne hie hie habbað, dæges & nichtes hie fundiað to bigietenne, & beoð suiðe gedrefede on hira mode forðamðe him ðonne wona ðæs ðe hie habban woldon. Ac ðonne him eft gelimpð ðæt hi æmtige beoð ðære scire, ðonne bioð hie suiður on hira mode gesuenced for ðæm æmtan ; forðam ðæt wære his willa ðæt he moste

for the occupation of outer works, nor let him diminish his care of inner government for outward occupations ; lest he be hampered by the outer or engaged exclusively in the inner occupations, so that he cannot accomplish the exterior duties which he owes to his neighbours. Many, however, will not consider that they are set over other brothers to superintend them in divine things ; but with the desire of their entire heart exercise worldly care, and rejoice that they have it to exercise ; and when they have it not, they strive day and night to obtain it, and are greatly grieved in spirit when they are without that which they would like to have. And when they happen to be again without authority they are more troubled in mind because of the want ; since it was his desire to be allowed to toil therein, and it

Ʒæt he moste ymb swinean, & Ʒyneð him geswine Ʒæt he bið butan
 worldgeswincum. & swæ hit gebyreð, Ʒonne he fægnað Ʒæt he
 sie abisgod mid worldƷingum, Ʒæt he ne can oðre læran ða
 godcundan wisan þe he læran sceolde. Forðon aðr.... [aðreat]
 ða hieremen ryhtes lifes, Ʒonne hie wilniað gastlice libban, be
 ðæm yfelan bisnum þe se deð þe him fore beon sceolde. Ðonne
 ætspornað hie, & weorðað mid ðæm ascencte. & swæ eac ðær Ʒæt
 heafod bið unhal eal ða limu bioð idelu, ðeah hie hal sien, swæ bið
 eac se here eal idel, Ʒonne he on oðer fole winnan sceal, gif se heretoga
 dwolað; swæ eac Ʒonne se biscep begæð ða ðenunga þe eorðlice
 deman sceoldon, Ʒonne ne tyht nan man his hieremonna mod ne ne
 bielt to gastlicum weoreum, ne nan mon hiera scylda ne ðreað, ac
 se hierde bið idel þe sceolde ðære heorde gieman. Forðy ne magon
 þa hieremenn begietan Ʒæt leoht ðære soðfæstnesse, forðæm Ʒonne
 sio geornfulness eorðliera ðinga abisgað Ʒæt ondgit, & ablent Ʒæs
 modes eagan mid ðære costunge [costunga] ðæm folce, suæ suæ dust
 deð Ʒæs lichoman eagan on sumera mid Ʒodene. Forðæm swiðe
 ryhtlice se Aliesend monna cynnes, ða he us stierde urra womba
 oferfyllc, he cwæð: Bchealdað eow Ʒæt ge ne gehefegien eowre heortan
 mid oferæte & oferdrynce & mid monigfealdre gieminge Ʒisse worlde.
 And eac he geiecte ðærto ege, ða he cwæð: Ðylæs eow hrædlice on
 becume se færlica domes dæg. Ðæs dæges tocyme hwelc he beo he
 cyðde, þa he cwæð: He cymð swæ swæ grin ofer ealle ða þe eardiað
 ofer eorðan. Ond eft he cwæð: Ne mæg nan mon twæm hlafordum
 hieran. And eac cwæð Paulus, þa þa he wolde arweorðra monna mod
 from Ʒises middangeardes geferræddenne ateon, swiðe swiðe he him

seems to him a hardship to be without worldly troubles. And so
 it happens, when he rejoices in being occupied with worldly matters,
 that he knows not how to teach the divine things which he ought
 to teach. Therefore the subjects become indifferent to righteous life
 when they wish to live spiritually, through the evil example set by
 their superior. Then they become rebellious, and thus are led astray.
 As when the head is unsound all the members are useless, even if
 they are sound, and as the army which is ready to attack another
 nation is useless if the general goes wrong; so also when the bishop
 is engaged in the ministrations which properly belong to earthly
 judges, no one incites or encourages the minds of the subjects to
 spiritual works, nor does any one correct their faults, but the shep-

ymb swincan, ond ðync[ð] him gesuinc ðæt he bið butan worold-
 gesuincium. & sua hit gebyreð, ðonne he fægnað ðæt he sie abisgod
 mid woroldðingum, ðæt he ne conn oðre læran ða godcundan wisan
 ðe he læran scolde. Forðon aðreat ða hieremenn ryhtes lifes, ðonne
 5 hie wilniað gæstlice libban, be ðæm yfelum bisenum ðe se deð ðe
 him fore beon sceolde. Ðonne ætspornað hie, & weorðað mid ðæm
 ascrencte. Sua eac ðær ðæt heafod bið unhal call ða limu bioð
 idelu, ðeah hie hal sien, sua eac bið se here eal idel, ðonne he on
 oðer folc winnan sceal, gif se heretoga dwolað; sua eac ðonne se
 10 biscep begæð ða ðeninga ðe eorðlice deman sceoldon, ðonne ne tyht
 nan mon his hieremonna mól ne ne bilt to gæstlicum weorcum, ne
 nan mon hiera scylda ne ðreað, ac se hierde bið idel ðe scolde ðære
 heorde gieman. Forðy ne magon ða hieremenn begietan ðæt leoht
 ðære soðfæs(t)nesse, forðæm ðonne sio giornfulnes eorðlicra ðinga
 15 abisgað [ðæt] & gît, & ablent ðæs modes eagan mid ðære costunga
 ðæm folce, sua sua dust deð ðæs lichoman eagan on sumra mid
 ðodne. Forðæm suiðe ryhtlice se Aliesend monna cynnes, ða he
 us stierde urra womba oferfylle, he cuæð: Behealdað eow ðæt ge ne
 gehefegien eowre heortan mid oferæte & oferdrynce & mid monigfaldre
 20 gieminge ðisse worolde. & eac he geicte çærto ege, ða he cuæð:
 Ðylæs eow hrædlice on becueme se færlica domes dæg. Ðæs dægæs
 tocyme hwelc he beo he cyðde, ða he cuæð: He cymð sua sua grin
 ofer ealle ða ðe eardiað ofer eorðan. Ond eft he cuæð: Ne mæg nan
 mon twam hlafordum hieran. Ond eac cuæð Paulus, ða ða he wolde
 25 arwierðra monna mól from ðisses middangeardes geferrædenne ateon,

herd is useless who ought to watch over the flock. Therefore the subjects cannot obtain the light of truth, because the desire of earthly things occupies the understanding and blinds the mind's eyes of the people with temptation, as dust does the eyes of the body in summer in a high wind. Therefore the Redeemer of mankind spoke very rightly dissuading us from gluttony: "Beware dulling your hearts with gluttony and drunkenness and manifold worldly cares." He also added fear when he said: "Lest the terrible day of judgment come on you." He showed what was to be the coming of this day when he said: "It shall come as a snare on all dwellers on the earth." And again he said: "No man can obey two masters." Paul also said, wishing to divert the mind of pious men from the companionship of

wiðbræd, ða he cwæð : Nele nan Godes ðeow hiene selfne to ungemetlice gebindan on worldscipum, ðylæs he mislicige ðæm þe he hiene ær selfne gescalde. Ða ða he lærde ðæt ðære ciricean ðegnas sceoldon stilnesse ðæra ðenunga habban, ða lærde he hie eac hu hie hie geæmetigian sceoldon oðerra weorca ; he cwæð : Gif ge ymb worldeunde domas beon seylen, ðonne nime ge ða þe on ðæm hiorede unweorðuste sien, & settað þa to domerum, ðæt hie stierien [strienen] & stiliten ymb ða corðlecan ðing, ða þe ne beoð swæ swiðe geweorðude mid ðæm gastlicum gifum. Swelce he openlice cwæde : Gedoð ðæt hie sien on ðæm oðrum nytte, gif hie on ðæm oðrum ne cunnen. Be ðæm eac Moyses [sæde], se þe wæs Gode swæ weorð ðæt he oft wið hiene selfne spræc, æt sume cirre Giethro his sweor, ðeah he hæðen & elðeodig wære, hiene tælde & sæde ðæt he on ðyslicum [dyslicum] geswineum wære mid ðæs folces corðlican ðeowote, ac lærde hiene ðæt he gesette oðre for hiene to demenne betweox ðæm folce ymb hiera geflito, ðæt he wære ðæs þe freora to ongitonne ða diglan & ða gastlican ðing, ðæt he meahte ðæt folc ðy wislecor & ðy rædlicor læran ; forðon ða hlafordas & ða recceras sculon ðencean ymbe ðæt healecoste, & ða underðieddan sculon dōn ðæt unweorðlicre. Ða recceras sculon beon beforan ðæm folce swæ swæ monnes eage beforan his lichoman, his weg & his stæpas to sceawianne. Ðonne is ðearf ðæt ðæt dust ðisse corðlican giemenne ne aðiestrige ðæt eage ðæs recceres, forðæm ealle ða þe ofer oðre beoð, beoð heafdu ðara þe ðærunder beoð, & ðæt heafod sceal wisian ðæm fotum, ðæt hie stæppen on ryhtne weg ; ufane sceal ðæt heafod gieman ðæt þa

this world, and charged them very straitly when he said : “Let no servant of God be too much engaged in worldly matters, lest he offend him to whom he formerly rendered himself.” When he directed that the servants of the Church were to have quietness in their ministrations, he also directed that they were to keep themselves free from other occupations ; he said : “If ye have to deliver judgment in worldly things, take those who are least esteemed in the household, and appoint them judges, that they may rule and arrange about earthly things who are not so greatly honoured with divine gifts.” As if he had openly said : “Make them useful in the one pursuit if they cannot be so in the other.” Therefore Moses, who was in such honour with God that he often spoke to him, was once reproved by his father-in-law Jethro,

sui[ðe] suiðe he him wiðbræd, ða he cuæð : Ne [scy]le nan Godes
 ðeow hine selfne to ungemetlice bindan on woruldscipum, ðylæs he
 mislicige ðæm ðe he ær hine selfne gesealde. Ða ða he lærde ðæt
 ðære ciricean ðegnas scoldo[n] stilnesse ðære ðenunga habban, ða
 5 lærde he hi eac hu hie hie geæmettian scoldon oðerra weorca ; he
 cuæð : Gif ge ymb woroldcunde domas beon scylen, ðonne nime ge
 ða ðe on ðæm hirede unweorðuste sien, & settað ða to domerum,
 ðæt hie strienen & stihtien ymb ða eorðlican ðing, ða ðe ne beoð
 sua suiðe geweorðode mid ðæm gæstlicum giefum. Suelce he openlice
 10 cuæde : Gedoð ðæt hie sien on ðæm oðrum nytte, gif hie on ðæm
 oðrum ne cunnen. Be ðæm eac Moyses, se ðe wæs Gode sua weorð
 ðæt he oft wið hine selfne spræc, æt sume cierre Githro his sueor,
 ðeah he [h]æðen & elðiodig wære, hine tælde & sæde ðæt he on
 dyslicum gesuincum wære mid ðæs folces eorðlican ðeowote, ac lærde
 15 hine ðæt he gesette oðre for hine to demenne betweox ðæm folce
 ymbe hira geflita, ðæt he wære ðæs ðe freo[r]ra to ongiétanne ða
 dieglan & ða gæstlican ðing, ðæt he meahhte ðæt folc ðy wislicor
 & ðy rædlicor læran ; forðæm ða hlafordas & ða recceras scoldon
 ðencean ymb ðæt helicuste, & ða underðioddan scoldon dón ðæt
 20 unweorðlicre. Ða recceras sceolon bion beforan ðæm folce sua sua
 monnes eage beforan his lichoman, his weg & his stæpas to sceavianne.
 Ðonne is ðearf ðæt ðæt dust ðisse eorðlican giemenne ne aðisðrige
 ðæt eage ðæs recceres, forðæm ealle ða ðe ofer oðre bioð, bioð heafda
 ðara ðe ðærunder bioð, & ðæt he[a]fod sceal wisian ðæm fotum, ðæt
 25 hie stæppen on ryhtne wég ; ofone sceal ðæt heafod giman ðæt ða

although he was a heathen and foreigner, who said that he occupied himself foolishly with the earthly service of the people, and advised him to appoint others to decide for him the differences among the people, that he might have the more leisure to understand secret and spiritual matters, so as to be able to teach the people more wisely and prudently ; because lords and rulers ought to meditate on the loftiest subjects, and the subjects discharge humbler duties. The rulers ought to be before the people as a man's eye before his body, to see his path and steps. So it is necessary that the eye of the ruler be not obscured by the dust of earthly cares, because all those in authority are heads of the subjects, and the head has to guide the feet and make them step in the right path ; the head above must take care

fett ne asliden on ðæm færelte, forðæm, gif þa fet weorðað ascrenete, eal se lichoma wierð gebigged, & ðæt heafod gecymð æt [on] ðære eorðan. Hu gerades mæg ðonne se biseep brucan ðære hierdelican are, gif he self drohtað on ðæm eorðlicum tielengum þe he oðrum monnum lean sceolde? Forðæm ryhtan edlcane Dryhten ðreade ðurh ðone witgan, þa he cwæð: Swele ðæt folc bið, swele bið se sacerd. Ðonne bið se sacerd swele swele ðæt folc bið, ðonne he ðæt ilce deð ðæt hie doð, & his on þa ilcan wisan tiolað þe hie doð. Ðæt ongeat Ieremias se witga, þa þa he swiðe sarlice weop, & spræc swele ðæt templ wære eal toworpen; he cwæð: Eala, hwy is ðis gold adcoread? & ðæt æðeleste hiew hwy wearð hit onhworfen [ahworfen]? Toworpne sint ða stanas ðæs temples, & licgeað æt ælcere stræte ende. Hwæt tacnað ðonne ðæt gold þe is swæ deorwierðe ofer eal oðer ondweorc, buton ða heanesse ðæs haligdomes? Oððe hwæt getacnað ðæt æðele hiew buton ða arwyrðnesse ðære æfestnesse, þe eallum monnum is to lufianne? Hwæt getacnað eac ða stanas ðæs halgan huses buton ðone háð ðære halgan endebyrdnesse? Hwæt getacnað eac sio rume stræt buton ðone widan weg ðysses ondweardan lifes? Be ðæm ruman wege sio Soðfæstnes, ðæt is Crist, ðurh hiene selfne he cwæð: Ðæt is swiðe rum weg & widgille þe læt to forwyrde. Ac ðonne bið ðæt gold asweartod, ðonne sio halignes monnes lifes bið mid eorðlicum weorcum gewemmed. And ðonne bið ðæt æðeleste hiew onhworfen, ðonne se æht ðara godra weorca, þe he ær beéode, bið gewanod, forðæmpe men ær wendon ðæt he ær æfestlice drohtode. Ac ðonne hwele æfter halgum hadc hiene selfne fæstlice geimpað on

not to let the feet slip in their course, for, if the feet fail, the whole body is inclined, and the head comes to the ground. How, then, can the bishop properly enjoy the pastoral dignity, if he is himself engaged in those earthly occupations which he ought to blame in others? Therefore God justly requited them by reproving them through the prophet when he said: "As the people are, such is the priest." The priest is the same as the people, when he does the same as they do, and has the same aspirations as they. Jeremiah the prophet perceived it, when he wept very sorely, and spoke as if the temple were altogether destroyed; he said: "Alas, why is the gold dimmed, and why is the noblest colour changed? The stones of the temple are scattered, and lie at the end of every street." What signifies the gold, which is so

fet ne asliden on ðæm færelte, forðæm, gif ða fét weorðað ascencte,
 eal se lichoma wierð gebiged, & ðæt heafod gecymð on ðære
 eorðan. Hu grades mæg ðonne se biscep brucan ðære hirdelican
 are, gif he self drohtað on ðam eorðlicum tielongum ðe he oðrum
 5 monnum lean sceolde? Forðæm ryhtan edleane Dryhten ðreade ðurh
 ðone witgan, ða he cuæð: Suelc ðæt folc bið, suel[c] bið se sacerd.
 Ðonne bið se sacerd suele suele ðæt folc bið, ðonne he ðæt ilce deð
 ðæt hie dóð, & his on ða ilcan wisan tielað ðe hie dóð. Ðæt ongeat
 Heremias se witga, ða ða he suiðe sarlice weop, & spræc suelce ðæt
 10 templ wære eal toworpen; he cuæð: Eala, hwy is ðis gold adeorcad?
 & ðæt æðeleste hiew hwy wearð hit onhworfen? Toworpne sint ða
 stanas ðæs temples, & licggeað æt ælere stræte ende. Huæt tacnað
 ðonne ðæt gold ðe is sua diorwyrðe ofer call ondweore, buton ða
 heanesse ðæs haligdomes? Oððe hwæt getacnað ðæt æðele hiew
 15 buton ða arwyrðnes ðære æfesðnesse, ðe eallum monnum is to luf-
 genne? Hwæt getacn[i]að eac ða stanas ðæs halgan huses buton ðone
 hād ðære halgan endebyrdnesse? Hwæt getacnað eac sio rume stræt
 butan ðone widan wég ðisses andwerdan lifes? Be ðam ruman wege
 sio Soðfæsðnes, ðæt is Crist, ður(h) hine selfne [he] cuæð: Ðæt is
 20 suiðe rum weg & widgille ðe læt to færwyrde. Ac ðonne bið ðæt
 gold asueartod, ðonne sio halignes monnes lifes bið mid eorðlicum
 weorcum gewemmed. Ond ðonne bið ðæt æðeleste hīw onhworfen,
 ðonne se æht ðara godra weorca, ðe he ær becode, bið gewanod,
 forðæmðe menn ær wendon ðæt he æfæsðlice drohtode. Ac ðonne
 25 hwele æfter halgum hade hine selfne fæstlice geimpað on eorðlicum

precious above all substances, but the excellence of holiness? Or what signifies the noble colour but the reverence of piety, which is to be loved by all? What signify also the stones of the holy edifice but the office of holy ordination? What also signifies the wide street but the wide road of this present life? Of the wide road Truth, that is Christ himself, spoke: "It is a very spacious and wide road which leads to destruction." The gold is blackened when the sanctity of a man's life is stained with earthly works. The noblest hue is changed when the possession of the good deeds he formerly accomplished is diminished, since he was formerly thought to live virtuously. When any one, after obtaining the holy office, is busily engaged in earthly works, it is as if the fair hue of the gold were changed and it were dulled and despised

eorðlicum weorcum, ðonne bið hit swelce ðæt fægrec hiew ðæs goldes sie onhworfen, & hit sie ablacod & forsewen for monna eagam. And þa gimmas ðara halignessa liegeað toworpene æfter stræta endum. Donne liegeað ða gimmas toworpne æfter strætum, ðonne ða men þe hie selfe to ðære ciricean wlite geæmettigian sceoldon on ðæm diglum ðenengum ðæs temples, ðonne hie ute wilniað ðara rumra [rumena] wega ðisse worlde. Soðlice ða gimmas ðara halignessa to ðæm wæron gemacode [getacode] ðæt hie sceoldon seinan on ðæs hihstan sacerdes hrægle betweox ðæm halgestan halignessum. Ac ðonne ða sacerdas to æfestnesse & to weorðunga ures Aliesendes ne bædað ða þe him underðiedde beoð mid hiera lifes gecearnungum, ðonne ne beoð hie na ðære halgestan halignesse gimmas on ðæm gerenum ðæs bisepes gierclan, ac liegeað toworpne æfter strætum, ðonne ða hadas ðære halgan endebyrdnesse bioð forgifene ðæm widgillan wegum hiora agenra lusta, & bioð getigde to eorðlicum tiolengum. Eac is to witonne ðæt he ne cwæð na ðæt ða gimmas wæren forseadene æfter ðæm strætum, ac æt ðæra stræta endum; forðæm ðeah hie worldcundlice drohtigen, hie wilniað ðæt hie ðyncen ða betstan, & ðeah hie gan on ðone ruman weg hiera agnes willan & lustfulnessse, he wilniað ðæt hie mon hæbbe for ða betstan & ða halgestan. And swa ðeah hwilum sint to geðafienne for niedðearfe ðas eorðlican tiolunga, & næfre ðeah to swiðe ne lufige, ðylæs hie gehefegien ðæs monnes mod þe hie to swiðe lufað, ðæt he for ðære byrðenne gehefgad & oferswiðed ne sie besenced of ðæm yfemestum to ðæm nieðemestan. Ond swæðeah monige underfoð heorde, & ðeah wilniað ðæt hie bion freo & æmettige synderlice him selfum to gastlicum

in the eyes of men. And the gems of the sanctuaries lie scattered at the end of the streets. The gems of the sanctuaries lie scattered along the streets when the men, who ought to keep themselves unoccupied for the adornment of the church in the secret ministrations of the temple, desire the wide roads of this world outside. For the gems of the sanctuaries were made in order to shine on the robe of the highest priest among the holiest holinesses. But when the priests do not incite their subjects to virtue and reverence of our Redeemer with the merits of their life, their gems of the holiest holinesses are not in the ornaments of the bishop's robe, but lie scattered up and down the streets, when the offices of holy ordination are left to the wide roads of their

weorcum, ðonne bið hit suele ðæt fægere hīw ðæs goldes sie ón-
 hworfen, & hit sie ablacod & fo[r]sewen for monna eagum. & ða
 gíemmas ðara halínessa lieggeað toworpne æfter stræta endum.
 Ðonne lieggeað ða gíemmas toworpne æfter strætum, ðonne ða menn
 5 ðe hie selfe to ðære ciricean wlite æmtegian scoldon on ðæm dieglum
 ðenungum ðæs temples, ðonne hie ute wilniað ðara rumena wega
 ðisse worulde. Soðlice ða gímmas ðara halínessa to ðæm wæron
 gemacod ðæt hi scoldon scinan on ðæs hiehstan sacerdes hrægle
 betwux ðam halegestan halínessum. Ac ðonne ða sacerdas to æfæsð-
 10 nessum & weorðunga ures Aliesendes ne bædað ða ðe [him] under-
 ðiedde bioð mid hira lifes gecarnungum, ðonne ne beoð hira ðære
 halegestan halínesses gímmas on ðæm gerenum ðæs biseptes gíerelan,
 ac lieggeað toworpne æfter strætum, ðonne ða hadas ðære halgan
 endebyrdnesse beoð forgiefene ðæm widgillan wegum hiera agenra
 15 lusta, & beoð getigede to corðlicum tielengum. Eac is to witanne
 ðæt he ne cuæð na ðæt ða gíemmas wæren forseadne æfter [ðæm]
 strætum, ac æt ðara stræta endum; forðæm ðeah hie woroldeun(d)lice
 drohtigen, hie wilniað ðæt hie ðyncen ða betstan, ond ðeah hie gán
 on ðone ruman wæg hiera agnes willan & lustfulness, hie wilniað ðæt
 20 hie mon hæbbe for ða betstan & ða halgestan. & suaðeah hwilum
 sint to geðafianne for niedðearfe ðas corðlican tielunga, & næfre ðeah
 to suiðe ne lufige, ðylas hie gehefegien ðæs monnes móð ðe hi to
 suiðe lufað, ðæt he for ðære byrðenne gehefegad & ofersuiðed, ne
 sie besenced of ðæm ymestun to ðæm nioðemestun. Ond suaðeah
 25 monige underfóð heorde, & ðeah wilniað ðæt hie beon free & æmtige
 synderlice him selfum to gæstlicum weorcum, & noldon beon abisgode

own desires and are tied to earthly occupations. We must also know that he did not say that the gems were scattered along the streets, but at the ends of the streets; because although they live in a worldly manner they desire to be considered the best, and, although they go in the wide road of their own will and desires, they wish to be considered the best and holiest. And yet, in cases of need, earthly occupations are sometimes to be tolerated, yet never to be loved too much, lest they oppress the mind of the man who loves them too much, so that he is oppressed and overcome with the burden, and depressed from the highest to the lowest. Yet many undertake ministrations, and wish to be free and unoccupied, so as to devote themselves to

weorcum, & noldon beon abisgode nane wult on eorðlicum ðingum. Ða ðonne hie callinga agymeleasiað ðone ymbhogan worldeundra ðinga, ðonne ne fultumað [gefultumað] he noht to his hieremonna niedðearfe. Forðæm wirð oft forsewen ðara monna lar, ðonne hie tælað & hatigeað hiera hieremonna unðeawas, & ne doð him nan oðer god [ðisse weorolde]; forðæm ðæt word ðære lare ne mæg ðurhfaran ðæs wædlan heortan, gif he næfð ða arc þe he on bion [oufon] mæge. Ac ðonne grewð ðæt sæd swiðe wel ðara worda, ðonne sio mildhiortnes ðæs larcowes geðwænð & gelecð ða breost ðæs gehierendes. Forðæm is niedðearf ðæm reccere ðæt he mæge & cunne oðerra monna ingeðone gindgeotan & gewætrian, & hie eac on hiora niedðearfum utane besio. Swæ sculon ða hierdas weallan ymb ða geornfulnessse ðære innerran ðearfe his hieremonna, ðæt hie ne forlæten ða giemenne hiera uterran ðearfe. Niede sceal bion gebrocen ðæt mod ðara hieremonna, gif se lareow & se hierde agiemeleasað ðæt he hiera utan ne helpe. Be ðæm se forma hierde *sanctus Petrus* geornfullice manode, & cwæð: Ic eom eower efnðeowa & Cristes ðrowunge gewiota, ic eow healsige ðæt ge feden Godes heorde þe under eow is. Swiðe hræðe æfter ðon he geeyðde hwæðer he mænde, þe ðæs modes foster þe ðæs lichoman, ða he cwæð: Unge-nidde, mid eorum agnum willum, ge sculon ðencean for eowre heorde Godes ðonees, nalles no for fracodlicum gestreonum. Mid ðæm wordum fullice he us warude & lærde ðætte ðonne hie gefylden & gebeten ða wædle hiera hieremonna, ðæt hie ne wurdan selfe ofslægene mid ðæm sweorde ðære gidsunge, ðætte ðonne hiera nihstan ðurh hie beoð gereorde & geárode ðæt hie selfe ne fæsten ðæs hlafes ryhtwis-

divine works, and would not concern themselves at all with earthly things. These, when they entirely neglect the care of worldly things, do not at all help their subjects in their need. Therefore their instruction is often despised when they blame and hate the faults of their subjects, and do them no other good in this world; for the word of instruction cannot penetrate the heart of the poor man unless he be encouraged with kindness. But the seed of words grows very well when the humanity of the teacher softens and moistens the breast of the hearer. Therefore it is necessary for the ruler to be able and know how to irrigate and water the minds of others, and also to provide for their outer wants. The pastors are to be fervidly zealous about the inner wants of their subjects, without neglecting the care of

nane wuht on eorðlicum ðingum. Ða ðonne hie eallinga agiemeleasiað
 ðone ymbhogan woruldcundra ðinga, ðonne ne gefultumað he nawuht
 to his hieremonna niedðearfe. Forðæm wyrð oft forsewen ðara
 monna lár, ðonne hie tælað & hatigað hiera hieramonna unðcawas, &
 5 ne dooð him nan oðer góð ðisse weorolde; forðæm ðæt word ðære
 lare ne mæg ðurhfaran ðæs wædlian heortan, gif he næfð ða áre ðe
 he on beon mæge. Ac ðonne grewð ðæt sæd suiðe wel ðara worda,
 ðonne sio mildheortnes ðæs lareowes geðwænð & gelecð ða breost ðæs
 [ge]hierendes. Forðæm is niedðearf ðæm reccere ðæt he mæge & cunne
 10 oðerra monna inngeðone giendgeotan & gewæterian, & hie eac on hiera
 niedðearfum utane besio. Sua sculon ða hierdas weallan ymb ða
 geornfulnesse ðære inneran ðearfe his hieremonna, ðæt he ne forlæte
 ða giemenne hira uterran ðearfe. Niede sceal bion gebrocen ðæt
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 fullice monode, & cuæð: Ic, eower emnðeowa & Cristes ðrowunge
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 Suiðe hræðe æfter ðon he gecyðde hwæðer he mænde, ðe ðæs modes
 foster ðe ðæs lichoman, ða he cuæð: Ungeniedde, mid eowrum agenum
 20 willan, ge sculon ðencean for eowre heorde Godes ðonces, nals na for
 fraceðlecum gestreonum. Mid ðæm wordum fullice he us warode &
 lærde ðæt ðonne hie gefylden & gebeten ða wædle hiera hieremonna,
 hie ne wurdon self ofslægene mid ðam sueorde ðære gitsunge, ðætte
 ðonne hira niehstan ðurh hie beoð gereorde & geárode ðæt hie selfe
 25 ne fæsten ðæs hlafes ryhtwisnesse. Ðas ilcan geornfulnesse ðara

their outer wants. The spirit of the subjects is necessarily broken if the teacher and shepherd neglect helping them outwardly. About which the first shepherd, St. Peter, earnestly admonished us, and said: "I, your fellow-servant and witness of Christ's suffering, entreat you to feed God's flock which is under your care." Soon after he showed whether he meant food of the mind or of the body, when he said: "Without compulsion, of your own freewill, ye must provide for your flock for the love of God, not for base gain." With these words he fully warned and taught us, lest, after replenishing and bettering the wants of their subjects, they themselves should be slain with the sword of avarice, lest, while their neighbours are refreshed and aided by them, they themselves abstain from the bread of right-

nesse. Ðas ilcan geornfulnessse ðara hierda *sanctus* Paulus aweahte, ða he cwæð : Se þe ne gimð ðara þe his beoð, & huru Godes ðeowa, he wiðsæð Godes geleafan, & he bið treowleas. And swæðeah betweox ðissum simle is to ondrædonne & geornlice to behealdanne, ðonne he ða uterran ðing dón sculon, ðæt hie ne sien ðæm incundum [innecundan] ingeðance afirrede ; forðæm oft ða heortan ðara rec-cera, swæ swæ we ær cwædon, ðonne hie mid ðissum hwilendlicum ðingum hie selfe abisgiað, & ðæm unwærlice ðecowiað, hie ðonne lætað acolian ða incundan lufan, & ne ondrædað him na ðæt hie forgieten ðæt hie underfengon ðone reccondom [reccedom] manna saula. Ac hit is ðearf ðætte sio giemen, þe hie hiera hieremonnum utan dón sculon, sie wel gemetgod. Be ðæm swiðe wel wæs gecweden to Ezechiele ðæm witgan ðætte ða sacerdas ne sceoldon no hiera heafdu scieran mid searseaxum, ne eft hie ne sceoldon hiera loccas lætan weaxan, ac hie sceoldon hie efsian mid searum. Swiðe ryhte ða sacerdas sint gehatene sacerdas, ðæt is on Englisc clænseras, forðæm hie sculon ladteowdom gearwian ðæm geleafullum & him sculon fore bion. Ðæt feax ðonne on hiera heafde getacnað þa uterran geðohtas, ðæt grewð & scinð ofer ðæm brægene, & his man ðeah ne gefret ; þa giemenne ðisses ondweardan lifes ðæt getacnað. Swæ giemeleaslice oft sceacað ure geðohtas from us, ðæt we his furðum ne gefredað, ðon ma þe man his feax mæg gefredan butan ðæm felle, forðæm we oft ymb ungedafenlice wisan smeageað. & swæðeah ealle ða þe fore oðrum bion sculon, sculon habban giemenne ðissa uterreana ðinga, ond ðeah ne sien hie to fæste to gebundene. Swiðe ryhtlice wæs ðæm sacerde forboden ðæt he his heafod scære, & eac ðæt he his feax lete weaxan ; ðæt is ðæt he ealle ða geðohtas of his mode ne aceorfe þe he scyle

eousness. This same zeal of the shepherds St. Paul aroused, saying : "He who cares not for those that are his, and especially God's, servants, is an apostate and infidel." Yet, with all this, it is always to be feared and due care taken, lest, while they are to perform outer duties, they be not estranged from inner contemplation ; because the minds of rulers, as we have remarked above, when occupied with these transitory things and inconsiderately devoted to them, often let the inner love grow cold, and are not afraid of forgetting that they have received the control of men's souls. But it is necessary that their solicitude about the outer wants of their subjects be kept within due bounds. Concerning which it was well said to the prophet Ezekiel that the

hierda *sanctus* Paulus aweahte, þa he cuæð: Se ðe ne gimð þara ðe
 his beoð, & huru Godes ðeowa, he wiðsæcð Godes geleafan, & he bið
 treowleas. & suaðeah betuoxn ðissum simle is to ondrædenne &
 geornlice to behealdenne, ðonne hie þa uterran ðing dón sculon, þæt
 5 hie ne sien ðæm innecundan ingeðonce afferede; forðæm oft þa
 heortan þara reccera, sua sua we ær cuædon, ðonne hie mid ðissum
 hwilendlicum ðingum hie selfe abisegiað, & ðæm unwærlice ðiowiað,
 hi ðonne lætað acolian þa innecundan lufan, & ne ondrædað him na
 þæt hie forgieten þæt hie onfengon ðone recedóm monna saula. Ac
 0 hit is ðearf þætte sio giemen, ðe hie hira hiremonnum utan dón scylen,
 sie wel gemetgod. Be ðæm suiðe wel wæs gecueden to Ezechiele
 þam witgan þætte þa sacerdas ne scoldon no hiera heafdu scieran mid
 scierseaxum, ne eft hi ne scoldon hira loccas lætan weaxan, ac hie
 scoldon hie efsigean mid scearum. Suiðe ryhte þa sacerdas sint
 5 gehatene sacerdas, þæt is on Englise clænseras, forðæm hie sculon
 latteowdóm gearwian þam geleaffullum & him sculon fore beon. Ðæt
 feax ðonne on hira heafde getacnað þa uterran geðohtas, þæt grewð
 & scinð ofer ðæm brægene, & his mon ðeah ne gefred; þa g[i]emen
 ðisses andweardan lifes þæt getacnað. Sua giemeleaslice oft sc[e]acað
 0 ure geðohtas from ús, þæt we his furðum ne gefredað, ðon ma ðe
 mon his feax mæg gefredan butan þam felle, forðæm we oft ymb
 ungedafenlice wisan smeageað. Ond suaðeah ealle þa ðe for oðrum
 beon sculon, sculon habban giemenne ðissa uterrena ðinga, ond ðeah
 ne sien hi to fæste to gebundene. Suiðe ryhte wæs ðæm sacerde
 5 forboden þæt he his heafod sceare, & eac þæt he his feax lete weaxan;
 þæt is þæt he ealle þa geðohtas of his mode ne aceorfe ðe he scyle

priests were not to shave their heads with razors, nor, on the other
 hand, let their locks grow, but clip them with scissors. Priests are
 very properly called *sacerds*, that is in English "cleansers," because
 they are to act as guides of believers and govern them. The hair on
 their head signifies outer thoughts, for it grows and flourishes over the
 brain and yet no one feels it; which signifies the cares of this present
 life. Our thoughts often proceed from us so carelessly that we no
 more feel it than a man can feel his hair above the skin, because we
 often meditate on improper subjects. Yet all those who are to be
 above others must be careful of outer things, and yet must not be too
 much hampered by them. The priest was with good reason forbidden

his hieremonnum to nytte habban, ne eft he ne læte forweaxan to swiðe to unnytte & to unryhte. Be ðæm wæs swiðe wel gecweden ðæt se efsianda efsade his heafod, ƿæt is ðæt he swæ geornfullice sie ymb ða giemne ðissa hwilendlicra ðinga swæ swæ hit niedðearf sie, ond ðeah swæ swæ he mæge hie ieðlice butan sare ofaceorfan ðæt hie to ungemetlice ne forweaxen; ƿylæs, ƿonne ƿæt lif ƿæs lichoman bið gescielded, ðæt ingeðone sie gebunden ðære heortan for ðære ungemetgunge ƿæs ymbehogan ðara uterra ðinga; swæ sindon ða loccas to sparianne ðæm sacerde ðæt hie ða hyd behe-ligen, & ðeah ðæt he hie forecorfe ær, ær hie on ða eagan feallen.

XIX. Ðætte se reccere his godan weore for gielpe anum ne dó, æ ma for Godes lufan.

Betweox ðissum is micel ðearf ðæt se reccere geornlice wacige & ðence ðæt hiene ne cnysse sio wilnung ðæt he sciele monnum lician; forðæm, ƿonne he geornlice ongit ða innerran & ða gastlican ðing on his ingeðonce, ond swiðe wel giemeð ðara uterra ðinga, ðæt he ƿonne ma ne wilnige ðæt he self licige his hieremonnum ƿonne Gode; ƿylæs ƿonne he mid godum weorcum bið underwreðed, & from world-monnum ongieten swelce he sie elðiedig on ðissum middangearde, ðæt he ƿonne for ðære wilnunge his agne [agnes] gilpes & heringe ne weorðe elðidig from Gode. Se bið eallinga Godes gewinna se se þe wilnað ðæt he hæbbe þa weorðunga for his godan weorcum þe

to shave his head, or let his hair grow; that is, that he is not to cut away from his mind all the thoughts which he ought to preserve for the benefit of his subjects, nor yet let them grow too rankly so as to be useless and evil. About which it was well said that the cutter was to cut his hair; in other words, that he is to be as zealous as is needful in the care of transitory things, and yet so as easily to be able to clip them without pain to prevent their growing too luxuriantly; lest, while the bodily life is protected, the thoughts of the heart be tied down through the excessive care of outer things; the priest must preserve his locks so as to cover the skin, and yet clip them before they fall into his eyes.

his hieremonnum to nytte habban, ne eft he ne læte forweahsan to
 suiðe to unnytte & to unryhte. Be ðæm wæs suiðe wel gecueden
 5 ðæt se efsigenda efsode his heafod, ðæt is ðæt he sua geornfullice
 sie ym[b] ða giemenne. Ðissa hwilendlicra ðinga sua sua hit niedðearf
 10 sie, ond ðea[h] sua sua he mæge hie iðclice butan sare ofaceorfan ðæt
 hie to ungemetlice ne forweaxen ; ðylæs, ðonne ðæt lif ðæs lichoman
 bið gescilðed, ðæt innegeðonc sie gebunden ðære heortan for ðære
 ungemetgunge ðæs ymbehogan ðara uterra ðinga ; sua sindon ða
 loccas to sparienne ðæm sacerde ðæt hi ða hyd behelien, & ðeah ðæt
 10 he hie forceorfe ær, ær hie on ða eagan feallen.

XIX. Ðætte se reccere his goda[n] weorc for gielpes anum ne dó, ac
 ma for Godes lufan.

Betueox Ðissum is micel ðearf ðæt se reccere geornlice wacige &
 5 ðence ðæt hine ne cnysse sio wilnung ðæt he seyle monnum licigan ;
 10 forðam, ðonne he geornlice ongiett ða inneran & ða gæstlican ðing
 on his ingeðonce, & suiðe wel giemeð ðara uterra ðinga, ðæt he ðonne
 ma ne wilnige ðæt he self licige his hieremonnum ðonne Gode ; ðylæs
 ðonne he mid godum weorcum bið underwreðed, & from woruldmomnum
 ongiten suelce he sie ælðiedig on Ðiosum middangearde, ðæt he ðonne
 20 for ðære wilnunga his agnes gielpes & heringe ne weorðe ælðidig
 from Gode. Se bið eallinga Godes gewinna se se ðe wilnað ðæt he
 hæbbe ða weorðunga for his godan weorcum ðe God habban sceolde

XIX. That the ruler is not to do his good works for vainglory only,
 but rather for the love of God.

Meanwhile, it is very necessary for the ruler to be zealously vigilant
 and careful, lest the desire of popularity overcome him ; that, when
 he zealously studies inner and spiritual things in his mind, and is very
 careful of outer things, he may not desire to please his subjects rather
 than God ; lest, when he is supported with good works, and is regarded
 by worldly men as a stranger in this world, through the desire of his
 own glory and praise he become estranged from God. He is alto-
 gether God's adversary who desires to have the reverence for his good

God habban sceolde æt ðæm folce. Hwæt we genoh georne wieton ðæt se esne þe ærendað his worldhlaforde wifes, ðæt he bið diernegeligres seyldig wið God, & wið his hlaford callenga forworht, gif he wilnað ðæt hio hiene lufige, & he hiere licige bet ðonne se þe hiene & ðæt feoh ðider sende. Ac ðonne ðæt selflice gegripð ðæt mod ðæs recceres, he wilnað ungemetlice lician, ðonne beræsð he oft on ungemetlice cweminge, & bið hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe. Ðonne bið ðæt mod awacod ðæs recceres, ðonne he gesyhð ðæt his hieremen agyltað, & he nyle hie arasian, ðylæs hiera lufu wið hiene aslaeige, & he him ðe wirs licige. Ac ðone gedwolan his hieremonna ðe he stieran sceolde he oft to swiðe geðafað, ðonne he ne dear hie ðreagean for ðære olicunge. Be ðæm wæs swiðe wel gecweden ðurh ðone witgan : Wa ðæm þe willað under ælcne elnbogan lecgean pyle & bolster under ælcne hneccan men mid to gefonne. Se legð pyle under ælces monnes elnbogan, se þe mid liðum olicungum wile læcnian ða men þe sigað on ðisses middangeardes lufan, oððæt hie afeallað of hiera ryhtwisnesse. Ðonne bið se elnboga underled mid pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn bið oftogen ðæt hiene mon stiðlice arasige. Ðonne hiene mon ne cnysð mid nanre reðnesse ne nanre wiðerewednesse, ðonne geðafað him mon on ðære hnescean olicunge ðæt he hiene swiðe softe restð on his agnum gedwolan. Ac ða recceras þe hiera agnes gilpes giernað, ðæm hie geðafiað ðyllic ðe hie ondrædað ðæt him derian mæge æt ðæm gilpe, & him ofteon mæge ðisses eorðlican weorðscipes. Ac ða þe he wenað ðæt him nanwuht laðes ne wiðerweardes don ne mæge, ða hie swiðe stiðlice

works which God ought to have from the people. We know well that the servant who obtains a wife for his worldly master is guilty of adultery towards God, and altogether guilty towards his master if he wish her to love him, and himself to please her better than he who sent him and the money thither. When vanity seizes on the mind of the ruler, and he desires to please excessively, he often rushes into excessive flattery, and is sometimes too excessively smooth, sometimes too severe. The mind of the ruler is weakened when he sees that his subjects sin and yet he is unwilling to correct them, lest their love decrease and he be the less popular. But he is often too indulgent with the errors of his subjects which he ought to correct, since he dare not reprove them on account of the flattery. Of which was

æt ðæm folce. Hwæt we genoh georne witon ðæt se esne ðe ærendað
his woroldhlaforde wifes, ðæt he bið diernes gelires scyldig wið God,
& wið his hlaford eallenga forworht, gif he wilnað ðæt hio hine lufige,
& he hire licige bet ðonne se ðe hine & ðæt feoh ðider sende. Ac
5 ðonne ðæt selflice gegriepð ðæt mod ðæs recceres, & he wilnað un-
gemetlice licigean, ðonne beræst he oft on ungemetlice cuēminge, &
bið hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe.
Ðonne bið ðæt mod awácod ðæs recceres, ðonne he gesihð ðæt his
hieremen agyltað, & he nyle hie arasian, ðylæs hira lufu aslacige, &
10 he him ðe wirs licige. Ac ðone gedwolan his hieremonna ðe he
stiera[n] sceolde he oft to suiðe geðafað, ðonne he ne dear hie
ðreagean for ðære olicunge. Be ðæm wæs suiðe wel gecueden ðurh
ðone witgan : Wa ðæm ðe willað under ælene elnbogan lecggean pyle
& bolster under ælene hneccan menn mid to gefonne. Se legeð pyle
15 under ælces monnes elnbogan, se ðe mid liðum olicungum wile
læcnian ða men ðe sigað on ðisses middangeardes lufan, oððæt hie
afeallað of hiera ryhtwisnessum. Ðonne bið se elnboga underled mid
pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn bið oftogen
ðæt hine [mon] stiðlice arasige. Ðonne hine mon ne cnysð mid nanre
20 reðnesse ne nanre wiðercueðnisse, ðonne geðafað him mon on ðære
hnescean olecunge ðæt he hine suiðe forteresð on his agnum gedwolan.
Ac ða recceras ðe hira agnes gilpes giernað, ðæm hie geðafigað ðyllice
ðe hie ondrædað ðæt him derian mæge æt ðæm gielpre, & him oftion
mæge ðisses eorðlican weorðscipes. Ac ða ðe hi wenað ðæt [him]
25 nan wuht laðes ne wiðerweardes don [ne] mæge, ða hie suiðe stiðlice

very well spoken through the prophet : "Woe to those who wish to lay a pillow under each elbow and a bolster under each neck to catch men with." He lays a pillow under every man's elbow who with soft flatteries wishes to doctor those who sink into the love of this world, until they fall from their righteousness. The elbow is supported with a pillow and the neck with a bolster when the sinful man is not sternly rebuked. When he is not humbled with any severity or contradiction, he is suffered through the gentle flattery to rest very softly in his own folly. But the rulers who desire their own glory grant such indulgences to those who they fear may stand in the way of their glory and diminish their worldly honour. But those who they think cannot do them harm or oppose them, they severely rebuke and entirely crush ; and

arasiað, & mid ealle ofðrysecað; ond hie næfre bilwitlice willað monian, ac hie ofergietað ðære hierdelican lufan, & egesiað hie & ðreatiað mid onwalde swæ swæ hlafordas. Ðas ðonne wæron ðurh ðone witgan swiðe ryhtlice geðreade mid ðære godcundan stefne, þa he cwæð: Ge budon swiðe riclice & swiðe agendlice. Ðæt is be ðæm þe ma lufiað hie selfe & hiera agenne weorðscipe ðonne hiera Hlafordes. Hie ðonne ahebbað hie ofer hiera hieremenn, & ðenceað á hwæt hie dón mægen, & ne geðenceað no hwæt he dón scoldon, & ne ondrædað ðone dom þe ðæræfter fylgeð; ac swiðe scamleaslice gilpað ðisses hwilendlican onwaldes, & licað him ðæt hie ðæt unaliefede doð aliefedlice, & hiera hieremanna him nan ne wiðcwið. Se ðonne se wilnað woh to donne, & wilnað [ðeah] ðæt ðæs oðre men swugien, he ðonne bið him selfum gewiota ðæt he wilnað ma ðæt hiene man lufige ðonne ryhtwisnesse. Forðæm nan mon nis þe eallinga swæ libban mæge ðæt he hwilum ne agylte. Se ðonne wilnað swiður ðæt mon lufige soðfæstnesse ðonne hiene selfne, se þe wilnað ðæt mon nanre ryhtwisnesse fore him ne wandige. For ðissum ðingum *sanctus Petrus* onfeng swiðe lustlice *sancte Paules* tælinge. Ond eft David se kyning onfeng swiðe eaðmodlice his agnes ðegnes cease, ðæt wæs Naðan se witga. Forðæm eac ða godan recceras ðonne hie ne recceað hwæðer mon hie selfe synderlice & ungemetlice lufige, hie wenað, ðeah hiera hieremen hie mid ryhte herigen for hiera agnum gewyrhtum, ðæt hie ðæt dón for lufan & for eaðmodnesse, nalles for his gearnungum. Donne is swiðe micel ðearf ðæt we mid micle cræfte betweox ðissum gemetgigen ða gemetgunge ðæs reccedomes, ðætte

never care to admonish them mildly, but forget the pastoral love, and terrify and threaten them with authority like lords. These were very rightly reprovèd through the prophet by the divine voice when he said: "Ye commanded very severely and very imperiously." This is said of those who love themselves and their own dignity more than that of their Lord. They exalt themselves above their subjects, and always think of what they can, not of what they ought to do, and do not fear the judgment which follows; but most shamelessly boast of their temporary authority, and take delight in doing what is unlawful as it were lawfully, and none of their subjects opposes them. But he who wishes to do wrong, and yet hopes that other men will keep silent about it, is his own witness that he desires men to love himself more than

arasigeað, & mid ealle ofðrysceað; ond hie næfre bilwitlice willað
 monigean, ac hie ofergietað ðære hirdelican lufan, & egesiað hie &
 ðreatigeað mid onwalde sua sua hlafordas. Ðas ðonne wæron ðurh
 ðone witgan suiðe ryhtlice geðreade mid ðære godcundan stefne, ða
 5 he cuæð: Ge budon suiðe riclice & suiðe agendlice. Ðæt is be ðæm
 ðe ma lufigeað hie selfe & hiera agenne weor[ð]scipe ðonne hiera
 Hlafurdes. Hie ðonne ahebbað hie ofer hiera hieremenn, & ðenceað
 á hwæt hie don mægen, & ne ðenceað no hwæt hie don scol[d]on, & ne
 ondræadað ðone dóm ðe ðæræfter fylgð; ac suiðe scamleaslice gielpað
 10 ðisses hwilendlican onwaldes, & licað him ðæt hie ðæt unaliefede dóð
 aliefedlice, & hiera hieremonna him nan ne [wið]cuið. Se ðonne ðe
 wilnað woh to dónne, & wilnað ðeah ðæt ðæs oðre menn sugigen,
 he ðonne bið him selfum gewuta ðæt he wilnað ma ðæt hine mon
 lufige ðonne ryhtwisnesse. Forðæm nan man nis ðe eallunga sua
 15 libban mæge ðæt [he] hwilum ne agylte. Se ðonne wilnað suiður
 ðæt mon lufge soðfæsðnesse ðonne hine selfne, se ðe wilnað ðæt
 mon nanre ryhtwisnesse fore him ne wandige. For ðiosum ðingum
sanctus Petrus anfeng suiðe lustlice *sancte* Paules tælinge. Ond eft
 Dauið se kyning anfeng suiðe eaðmodlice his agnes ðegnes cease,
 20 ðæt wæs Nathan se witga. Forðæm eac ða godan recceras, ðonne hie
 ne reccað hwæðer mon hie selfe synderlice & ungemetlice lufige, hie
 wenað, ðea[h] hira hieremenn hie mid ryhte heregen for hiera agnum
 gewyrhtum, ðæt hie ðæt don for lufan & for eaðmodnesse, nals for
 his gearnungum. Ðonne is suiðe micel ðearf ðæt we mid micle
 25 cræfte betueox ðissum gemetgien ða gemetgunge ðæs reccedomes,

righteousness. For there is no man who can altogether live so as
 never to sin. He desires men to love truth more than himself who
 desires no man to hesitate doing well on his account. Therefore
 St. Peter very cheerfully accepted the reproof of St. Paul; and, again,
 king David very humbly accepted the reproof of his own servant,
 the prophet Nathan. Therefore also good rulers, while they do not
 care whether men love themselves specially and excessively, think,
 although their subjects rightly praise them for their own merits,
 that they do so out of affection and humility, not because of their
 deserts. It is very necessary for us to regulate our authority
 with such art that, when the mind of our subjects is able to grasp
 any righteous idea, it may be encouraged with the freedom it has,

Ɔonne Ɔæt mod Ɔara underƆieddra hwæthwugu ryhtliceas ongietau mæge, Ɔæt hit Ɔonne swæ bald sie for his freodome Ɔæt hit ne gewende on selflice & on ofermetto, Ɔonne his hlaford him to ungemetlicene onwald forgifð on his spræce, Ɔæt he Ɔonne forƆæm ne forgiete, ne [ne] forlæte his eaðmodnesse. Ond Ɔeah wel gedafenað Ɔætte Ɔa godan recceras wilnigen Ɔæt hie monnum licien, forƆæm Ɔætte Ɔurh Ɔa licunga hie mægen gedón Ɔætte hiera Dryhten licige Ɔæm folce, & hie mægen geteon Ɔurh Ɔa eahtunge þe hie mon eahtige hiera nihstan to Ɔære soðfæstnesse lufan; nalles forƆæm anum þe hie wilnien Ɔæt hie mon synderlice lufige, ac swelce [sio] hiera lufu sie sum weg Ɔurh Ɔone hie mægen lædan þa heortan þe hie gehieran willað to Ɔære lufan ures Scippendes. Ac hit is Ɔeah swiðe earfoðdæde Ɔæt mon lustlice Ɔone lareow gehieran wille þe mon ne lufað. Forðon se þe fore oðre bion sceal, he sceal tilian Ɔæt he licige, forƆæm Ɔæt he mæge beon ghered. & Ɔeah þa his lufe ne seece he no þa for him selfum, Ɔylæs he sie ongieten Ɔæt he sie wiðerwinna on Ɔære diegelnesse his geðohtes, Ɔæs þe he bið gesewen ðeow on his ðegnunge. Ðæt swiðe wel *sanctus* Paulus geopenode, Ɔa he us kyðde þa digolnesse his geornfulnessse, & cwæð: Swæ swæ ic wilnige on eallum ðingum Ɔæt ic monnum cweme & licige. And swæðeah eft sona he cwæð: Gif ic monnum cweme & licige, Ɔonne ne bio ic no Godes ðeow. Hwæt Ɔonne Paulus ægðer ge licode ge ne licode; forƆæmþe on Ɔæm þe he wilnode licigean, nalles no he, Ɔeahþe he cwæde, ac Ɔurh hiene he wilnode Ɔæt sio soðfæstnes monnum licode.

without inclining to egotism and pride, when his master gives him too great licence of speech, that he may not on that account forget or lose his humility. And yet it is right for good rulers to desire to please, in order that through their popularity they may make their Lord please the people, and through the estimation in which they themselves are held, they may draw their neighbours to the love of truth; not merely because they desire to be specially loved, but as if the love of themselves were a road by which they may lead the hearts which are willing to hear them to the love of our Creator. For it is very difficult for a man willingly to listen to the teacher

5 Ʒætte Ʒonne Ʒæt mod Ʒara underƷiedra hwæthwugu ryhtlices ongitan
 mæg, Ʒæt hit Ʒonne sua bald sie for his freodome Ʒæt hit ne gewende
 on selfice & on ofermetto, Ʒonne his blaford him to ungemetlicne
 anwald forgief(ð) his spræcce, Ʒæt he Ʒonne forƷæm ne forgiete ne
 10 ne forlæte his eaðmodnesse. Ond Ʒeah wel gedafonað Ʒætte Ʒa godan
 recceras wilnigen Ʒæt hie monnum licigen, forƷæm Ʒætte Ʒurh Ʒa
 licunga hi mægen gedon Ʒætte hiera Dryhten licige Ʒæm folce, & hie
 mægen geteon Ʒurh Ʒa eahtunge ðe hie mon eahtige hira niehstan to
 Ʒære soðfæsðnesse lufan; nalles forƷæm anum ðe hie wilnigen Ʒæt
 15 hi mon synderlice lufige, ac swelce sio hira lufu sī sum weg Ʒurh Ʒone
 hie mægen lædan Ʒa heortan ðe hie gehiran willað to Ʒære lufan ures
 Scippendes. Ac hit is Ʒeah suiðe earfeðdæde Ʒæt mon lustlice Ʒone
 lareow gehieran wille ðe mon ne lufað. Forðon se ðe for oðre beon
 sceal, he sceal tilian Ʒæt he licige, forƷæm Ʒæt he mæge beon ge-
 20 hiered. & Ʒeah Ʒa his lufe ne sece he no for him selfum, Ʒylæs he sie
 ongieten Ʒæt he sie wiðerwinna on Ʒære diegelnesse his geðohtes, Ʒæs
 ðe he bið gesewen ðeow ón his Ʒenunge. Ðæt suiðe wel *sanctus*
 Paulus geopenude, Ʒa he us cyðde Ʒa degolnesse his geornfulnessse, &
 cuæð: Sua sua ic wilnige on eallum ðingum Ʒæt ic monnum cueme
 20 & licige. & suaƷeah eft sona he cuæð: Gif ic monnum cueme &
 licige, Ʒonne ne beo ic no Godes ðeow. Hwæt Ʒonne Paulus ægðer
 ge licode ge ne licode; forƷæmðe on Ʒæm ðe he wilnode licigean, nals
 no he, Ʒeahðe he cuæde, ac Ʒurh hine he wilnode Ʒæt sio soðfæstnes
 monnum licode.

whom he does not love. Therefore he who is to be above others
 must try to please in order that he may be heard, and yet he must
 not seek popularity for himself, lest he be convicted of being in his
 heart the enemy of him whose servant he is seen to be in his minis-
 tration. This was very well expounded by St. Paul when he showed
 to us his secret zeal, saying: "As I wish in all things to please men."
 Yet, on the other hand, he soon said: "If I please men, I am not
 God's servant." So Paul both pleased and did not please, for in what
 he wished to please it was not himself, although he said so, but
 through himself he wished truth to please men.

XX. Ðætte se reccere sceal gearlice [geornlice] wietan ƿætte oft ƿa unƿeawas liogað, & licettað ƿæt hie sien gode ƿeawas.

Eac sceal se reccere wiotan ƿæt ƿa unƿeawas beoð oft gelicette to godum ƿeawum & to mægenum ƿurh leasunga. Monig mon deð micel faesten, & hæfð ƿone hlisan ƿæt he hit dó for forhæfdnesse, & deð hit ƿeah for hneawnesse & for feohgidsunge. Monig bið agita his goda & wilnað mid ƿy gecearnian ƿone hlisan ƿæt he sie rumgiful, & wenað men ƿæt he hit dó for kystum, & bið ƿeah for gilpe ma ƿonne for lufan. Ond oft eac ungemetlice forgifnes bið gelicet, ƿæt mon weneð ƿæt hit sie mildheortnes. Ond oft eac ungemetlicu irsung bið gelicet, ƿæt men wenað ƿæt hit sie ryhtwislic anda. Oft mon bið swiðe rempende, & ræsð swiðe dollice on ælc weore & hrædlice, & [ƿeah] wenað men ƿæt hit sie for arudscipe & for hwætscipe. Oft mon bið swiðe wandigende æt ælcum weorce & swiðe lætræde, & wenað men ƿæt hit sie for swarmodnesse & for unarodscipe, & bið ƿeah for wisdome & for wærscipe. Forðæm is micel niedƿearf ƿæt se reccere ƿa ƿeawas & ƿa unƿeawas cunne wel toscadan, ƿylæs se hneawa & se gidsigenda fægnige ƿæs ƿætte men wenen ƿæt he sie gehealdsum on ƿæm þe he healdan scyle oððe dælan. Oððe eft se gilpna & se agita for his goda mirringe gilpe, & wene ƿæt he sie cystig & mildheort. Oððe eft se ƿafetere, se þe wile forgiefan ƿæt he wrecan sceolde, to ecium witung geteo his hieremen. Oððe eft se þe ungemetlice wricð þa scylda, ƿæt he self swiður on ƿæm ne gesyngige. Oððe eft ƿæt he ryhtlice & stiðlice wrecan sceolde, ƿæt he ƿæt ne forielde, ƿylæs se

XX. That the ruler must know well that vices often deceive, and pretend to be virtues.

The ruler must also know well that vices often seem to be virtues and good qualities through deceit. Many a man fasts much, and has the reputation of doing it for abstinence, but does it, however, for niggardliness and avarice. Many a one is lavish of his property, wishing to gain the reputation of generosity, and men think he does it for virtue ; and it is, however, done rather for vanity than for charity. Often also excessive forgiveness seems to men to be humanity. And often, also, immoderate anger seems to men to be righteous indignation. A man is often very hasty, and rushes very senselessly and

XX. Ðætte se reccere sceal geornlice wietan ƿætte oft ƿa unƿeawas
leogað, & licettað ƿæt hi sien gode ƿeawas.

Eac sceal se reccere witan ƿæt ƿa unƿeawas beoð oft geliccette to
godum ƿeawum & to mægenum ƿurh leasunga. Monig mon deð
5 micel fæsten, & hæfð ƿone hlisan ƿæt he hit dó for forhæfdnesse,
& deð hit ƿeah for hneawnesse & for feohgitsunge. Monig bið agieta
his goda & wilnað mid ƿy gecarnigan ƿone hlisan ƿæt he sie rúm-
giful, & wenað menn ƿæt he hit do for kystum, & bið ƿeah for gielpe
ma ƿonne for lufan. & oft eac ungemetlico forgifnes bið gelicet,
10 ƿæt mon weneð ƿæt hit sie mildheortnes. Ond oft eac ungemetlicu
irsung bið gelicet, ƿæt menn wenað ƿæt hit sie ryhtwislic anda.
Oft mon bið suiðe rempende, & ræsð suið[e] dollice on ælc weore &
hrædllice, & ƿeah wenað men ƿæt hit sie for arodscipe & for hwætscipe.
Oft mon bið suiðe wandigende æt ælcum weorce & suiðe lætræde,
15 & wenað menn ƿæt hit sie for suarmodnesse & for unarodscipe, & bið
ƿeah for wisdome & for wærscipe. Forƿæm is micel niedðearf ƿæt se
reccere ƿa ƿeawas & ƿa unƿeawas cunne wel toscadan, ƿylæs se hneawa
& se gitsigenda fægnige ƿæs ƿætte menn wenen ƿæt he sie gehealdsum
on ƿæm ðe he healdan scyle oððe dælan. Oððe eft se gielpna & se
20 agita for his goda mierringe gielpe, & wene ƿæt he sie kystig &
mildheort. Oððe eft se ƿafetere, se ðe wile forgiefan ƿæt he wrecan
sceolde, to ecum witum geteo his hieremenn. Oððe eft se ƿe unge-
metlice wricð ƿa scylda, ƿæt he self suiður on ƿæm ne gesyngige.
Oððe eft ƿæt he ryhtlice & stiðlice wrecan sceolde, ƿæt he ƿæt ne

rashly into all his actions, and yet men think that it is from readiness and alacrity. A man is often very hesitating in every action, and very slow, and men think it is from stupidity and cowardice, and yet it is from wisdom and caution. Therefore it is indispensable for the ruler to be able well to distinguish between virtues and vices ; lest the miser and the covetous rejoice in the reputation of being provident in what he ought to keep or give away ; or, again, lest the ostentatious and the squanderer, because of the waste of his property boast, and think himself virtuous and benevolent ; or, again, lest the assentator, who is ready to pass over what he ought to punish, bring his subjects to eternal punishments ; or, again, lest he who punishes sins excessively himself sin worse thereby ; or, again, when he has anything to punish rightly

ryhtwislica anda akolige, ƿæt he hit eft swæ eaðe wrecan ne mæge, ƿætte forðy to ungemetlice ne sie geliðod ƿæm scyldgan, ðylæs him ƿæs godan weores lean losige þe he mid ƿære steore gearnian sceolde.

XXI. Hu gesceadwis se reccere sceal bion on his ðreaunga & on his oleccunga, & eac on his hatheortnesse & on his man-ðwærnesse.

Eac is to wietanne ƿæt hwilum bið god wærlice to miðanne his hieremonna scylda & to licettanne swelee he hit nyte ; hwilum eft to secgeanne ; hwilum, ðeah hit mon cuðlice wiete, hit is to forberanne ; hwilum eft smcalice & geornlice to seceanne ; hwilum liðelice to ðreatigeanne ; hwilum swiðlice & stræclice to ƿrafianne. Monige sint, swæ swæ we ær cwædon, þe mon sceal wærlice licettan, & ðeahhwæðre eft kyðan, forðon ƿæt hie ongieten ƿæt hie mon tæle, & ƿæt eaðmodlice gaðafien, & ðonne ða scylda þe hie diegollice on him selfum forberað hie geornlice on hiera agnum ingeðonce sceawigen, & on him selfum demen & wrecen, & hie forscamige ƿæt hie eft swæ dón ; ðonne bið he self geladod wið hiene selfne mid his agenre scame & mid his geðylde & eac mid his recceres. Be ðære ieldinge swiðe wel Dryhten ðreade Iudeas, ða he cwæð ðurh ðone witgan : Ge sindon jeogende : næron ge no min gemunende, ne ge no ne geðohton on eowerre heortan ƿæt ic swugode, swelce ic hit ne gesawe. He ielde, & ðafode ða scylda, & ðeah he him gekyðde ; ðeah þe he wið ða scyldgigendan swugude, he hit him ðeah swigende gesæde. Ac monige

and severely, lest he delay, so that his righteous indignation become cold, and he cannot afterwards so easily punish it, that the sinful man be not let off too easily, lest he lose the reward of the good work which he ought to have merited with correction.

XXI. How discreet the ruler must be in reproving and flattering, and also in his zeal and gentleness.

It is also good to know that he ought sometimes cautiously to conceal the sins of his subjects, and pretend not to know it ; sometimes, again, to tell it ; sometimes, although it is well known, it is to be tolerated ; sometimes, again, to be investigated minutely and accurately ; sometimes to be blamed gently ; sometimes to be corrected vigorously

forielde, ƿylæs se ryhtwislica anda acolige, ƿæt he hit ef[t] sua eaðe wrecan [ne] mæge, ƿætte forðy to ungemetlice ne sie geliðod ðæm scyldgan, ƿylæs him ƿæs godan weorces lean losige ðe he mid ƿære steore gearnian sceolde.

5 XXI. Hu gesceadwis se reccere sceal bion ón his ƿreaunga & ón his oleccunga, & eac ón his hatheortnesse & ón his monð-wærnesse.

Eac is to wietanne ƿætte hwilum bið gód wærlice to miðanne his hieremonna scylda & to licettanne suelce he hit nyte ; hwilum eft to
 10 se[c]ganne ; hwilum, ƿeah hit mon cuðlice wite, hit is to forberanne ; hwilum eft smealice & geornlice to seccanne ; hwilum liðelice to ƿrea-tianne ; hwilum suiðlice & stræclice to ƿrafianne. Monige sint, swa swa we ær cuædon, ðe mon sceal wærlice licettan, & ƿeahhwæðre eft cyðan, forðæm ƿæt hie ongieten ƿæt hie mon tæle, & ƿæt eaðmod-
 15 lice geðafigen, & ƿonne ƿa scylda ðe hie diogollice on him selfum forberað hie geornlice on hiera agnum ingeðonce sceawigen, & on him selfum demen & wrecæn, & hie forsamige ƿæt hie eft sua dón ; ƿonne bið he self geladod wið hine selfne mid his agenre scame & mid his geðylde & eac mid his recceres. Be ƿære ildinge suiðe wel
 20 Dryhten ƿreade Iud[e]as, ƿa he ƿurh ƿone witgan cuæð : Ge sindon leogende : næron ge no min gemunende, ne ge no ne geðohton ón eow-erre heortan ƿæt ic suugode, suelce ic hit ne gesawe. He ilde, & ƿafode ƿa scylda, & ƿeah he him gecyðde ; ƿeah ðe he wið ƿa scyldgiendan swugode, he hit him ƿeah suigende gesæde. Ac monige scylda open-

and severely. There are many, as we have remarked above, whom we must cautiously allow to dissimulate ; and yet let it afterwards be known, that they may understand that men blame them, and endure it with humility, and so narrowly contemplate in their own mind the sins which they secretly suffer in themselves, and in themselves judge and punish and feel ashamed of them, that they may not do so again. Then he is himself acquitted towards himself with his own shame and patience, and also with his ruler's. God reprov'd the Jews very well about this delay, when he spoke through the prophet : "Ye are liars : ye remembered me not, nor did ye think in your heart that I kept silence, as if I saw it not." He delayed, therefore, and tolerated the sins, but yet exposed it to them ; although he kept silence with the sinners, he yet

scylda openlice wietena beoð to forberanne, ðonne ðæs ðinges tima ne bið ðæt hit mon sidlice gebetan mæge. Swæ se læce, ðonne he on untiman laenað wunde, hio wyrmseð & rotað. Forðæm buton he ðone timan aredige ðæs læcedomes ðonne bið hit swutol ðæt se laenigenda forlist ðone kræft his læcedomes. Ac ðonne se lareow ieldende secð ðone timan þe he his hieremen sidlice on ðreagean mæge, ðonne bið hit swutol ðæt he birð on his geðylde ða byrðenne hiera scylda. Be ðæm is [wæs] swiðe wel gecweden ðurh ðone salmseop, þa he cwæð: Ða synnfullan bytledon uppe on minum hryege. He sarette ðætte ða synfullan sceoldon bytlan onuppan his hryege, swelce he openlice cwæde: Ðonne ic mann geryhtan ne mæg & hiene gelæran, ðonne bið me swelce ic hiene bere uppe on minum hryege. Ac monegu diglu ðing sindon nearolice to smegeanne, ðæt se reccere mæge ongietan be sumum tacnum on his hieremonna mode eall ðæt ðær ghyddes lutige, & on ðæm anbidre þe he hiera fandige, ðæt he mæge hwilum ongietan micel of lytlum. Be ðæm wæs swiðe ryhte to Ezechiele ðæm witgan gecweden: Ðu monnes sunu ðurhðyrela ðone wah. Ða ic ða ðone wah ðurhðyrelodne hæfde, cwæð se witga, ða eowde he me ane duru beinnan ðæm wealle, & cwæð to me: Gang inn, geseoh ða scande & ða wirrestan ðing ðe ðas men her doð. Ic ða eode inn, & geseah ðær ða anlienessa ealra creopendra wuhta & ealra anscunigendra [anscunigendlicra] nietena, & calle ða heargas [hearga] Israhela folces wæron atifred on ðæm wage. Hwæt elles meahte beon getaenod ðurh Ezechiel buton ða scirmenn, & ðurh ðone wah sio heardheortnes ðara hieremonna? Hwæt is ðonne sio ðyre-

silently told them of it. But many sins, although openly known, are to be tolerated, when it is not the right time to reform them properly. As when a physician doctors a wound at the wrong time, it corrupts and putrefies. Therefore unless he arrange the time of treatment it is evident that the physician loses his medical skill. But when the teacher delays, and watches for a suitable opportunity of reproofing his subjects, it is evident that he bears in his patience the burden of their sins. Therefore it was very well spoken through the Psalmist; he said: "The sinful built on my back." He was annoyed at the sinful building on his back, as if he had openly said: "When I cannot reform and teach a man, it is as if I carried him on my back." But there are many hidden things to be considered narrowly, that the

lice witene beoð to forberanne, ðonne ðæs ðinges tima ne bið ðæt
hit mon sidelice gebetan mæge. Swa se læce, ðonne he on úntiman
lácnað wunde, hio wurmseð & rotað. Forðæm buton he ðon[e] timan
aredige ðæs læcedomes ðonne bið hit swutol ðæt se lacnigenda
5 forliesð ðone cræft his læcedomes. Ac ðonne se lareow ieldende
secð ðone timan ðe he his hieremenn sidelice on ðreatigean mæge,
ðonne bið hit swutol ðæt he bierð on his geðylde ða byrðenne hira
scylda. Be ðæm is swiðe wel gecueden ðurh ðone salmsceop, [he
cwæð:] Ða synfullan bytledon uppe on minum hrygge. He sarette
0 ðætte ða synfullan sceoldon bytlan onuppan his hryge, swelce he
openlice cuæde: Ðonne ic mán geryhtan ne mæg & hine gelæran,
ðonne bið me suelce ic hine bære uppe on minum hryge. Ac manegu
diglu ðing sindon nearolice to smeageanne, ðætte se reccere mæge
ongietan be sumum tacnum on his hieremonna mode éal ðæt ðær
5 gehyddes lutige, & on ðæm ánbide ðe he hira fandige, ðæt he mæge
hwilum ongietan micel of lytlum. Be ðæm wæs suiðe ryhte to Eze-
chiele ðæm witgan gecueden: Ðu monnes sunu, ðurhðyrela ðone
wág. Ða ic ða ðone wáh ðurhðyreludne (h)æfde, cuæð se witga,
ða iewde he me ane duru beinnan ðæm wealle, & cuæð to me: Gong
20 inn, geseoh ða scande & ða wierrestan ðing ðe ðas menn her dóð.
Ic ða eode inn, & geseah ðær ða anlicnessa callra creopendra wuhta
& calra anscunigendli[cra] nietena, & calle ða hearga Israhela folces
wæron atiefrede on ðæm wage. Hwæt elles meachte beon getacnod
ðurh Ezechiel buton ða scirmenn, & ðurh ðone wáh seo heardheortnes
25 ðara hieremonna? Hwæt is ðonne sio ðyrelung ðæs wáges buton

ruler may be able to infer from symptoms in the mind of his subjects all that lurks there hidden, and watch his opportunity of testing them thereby, that he may sometimes be able to infer much from little. Therefore it was very rightly said to the prophet Ezekiel: "Thou son of man, pierce the wall. When I had pierced the wall," continued the prophet, "he showed me a door inside the wall, and said to me, Go in, and see the shame and most wicked things which the men here do. So I went in, and saw there the images of all the reptiles and loathsome beasts; and all the idols of the people of Israel were painted on the wall." What could be signified by Ezekiel but the rulers, and by the wall but the hardheartedness of the subjects? What is the piercing of the wall but sharp and searching temptation of the mind,

lung ƿæs wages buton scarplicu & smealieu fandung ƿæs modes, ƿæt mon mid ƿære ƿurhƿyrelige ƿone weall, & onluce ƿa heardan heortan, & gelnesige? He cwæð: Ða ic hæfde ƿone weall ƿurhƿyrelod, ƿa geseah ic duru. Swelce he cwæde: Ða ic ƿære heortan heardnesse mid geornfullicre fandunge & ascunge & ƿreatunge [ƿreaunge] toslat, ƿa geseah ic swelce ic gesawe sume duru onlocene, ƿurh ƿa ic geseah on ƿæm þe ic læran sceolde ealle ƿa innemestan geƿohtas. Be ƿæm wæs swiðe wel gecweden: Gong inn, & geseoh þa heardsælƿa & ƿa sconde þe ƿas her doð. Ðæt is ƿonne swelce he inga & geseo ƿa scande, ƿonne he ongit be sumum ƿingum oððe ƿcawum utone ætiewdum eall ƿæt hie innan ƿenceað, & swæ ƿurhfærð his andgiet ƿæt mod his hieremonna ƿætte him bið eall cuð ƿæt hie unalifdes ƿenceað. Forƿæm wæs eac gecweden: Ic ƿa eode inn, & geseah ƿa anlicnessa ealra creopendra wuhta & eac onscunigendlicra nietena. Ða creopendan wuhta getacniað ƿa eorðlican geƿohtas. Ða nietenu ƿonne beoð hwæthwugununges from eorðan ahafen, & swæðeah onlutað to ƿære eorðan, forƿon hie sculon be ƿære libban. Ða creopendan & ƿa snicendan liegeað mid ealle lichoman on eorðan. Ða nietenu ƿonne, ƿeah hie maran sien, hie beoð swiður ahafen from eorðan, & swæðeah for ƿære gewilnunge hiera gifernesse hie simle locigeað to ƿære eorðan. Ða creopendan wuhta beinnan ƿæm wage getacnað ƿa ingeƿoncas þe wealcað in ƿæs monnes mode, þe æfre willað licgean on ƿæm eorðlicum gewilnungum. Ða nietenu ƿonne þe he geseah binnan ƿæm wage getacnað ƿonne mon hwæt ryhtlices & gerisenlices geƿenceð, ƿonne ne lið he eallinga on ƿære eorðan swæ ƿa creopen-

that with it he may pierce and open the wall, and soften the hard hearts? He said: "When I had pierced the wall, I saw a door." As if he had said: "When I had pierced the hardness of the heart with careful probing and questioning and reproof, I seemed to see an open door, through which I saw in him whom I was to teach all the innermost thoughts." Therefore it was very well said: "Go in, and see the wickedness and abominations which they do here." He goes in, as it were, and sees the abominations, when he infers from certain outward indications of facts or behaviour all that they internally think; and thus his understanding penetrates the heart of his subjects, so that all their unlawful thoughts are known to him.

scearplicu & smealicu fandung þæs modes, þæt mon mid ðære ðurh-
 ðyrelige ðone weall, & onluce þa heard[an] heortan, & ge[h]nescige?
 He cuæð: Ða ic hæfde ðone weall ðurhðyrelod, þa geseah ic duru.
 Suelce he cuæde: Ða ic ðære heortan heardnesse mid geornfullicre
 5 fandunge & ascunge & ðreaunge toslát, þa geseah ic suelce ic gesawe
 sume duru onlocene, ðurh þa ic geseah on ðæm ðe ic læran scolde
 ealle þa innemestan geðohtas. Be ðæm wæs suiðe wel gecueden:
 Gong inn, & geseoh þa heardsælða & þa sconde ðe ðas her dōð. Ðæt
 is ðonne suelce he ingaa & geseo þa scande, ðonne he ongiect be
 10 *sumum* ðingum oððe *ðeawum* utanne *ætiewdum* eall þæt hie innan
 ðenceað, & sua ðurhfærð his &git þæt mod his hieremonna þætte
 him bið eall cuð þæt hie unaliefedes ðenceað. Forðæm wæs eac
 gecueden: Ic þa eode inn, & geseah þa anlicnessa ealra creopendra
 wuhta & eac onscuniendlicra nietena. Ða creopendan wuhta getacni-
 15 geað þa eorðlican geðohtas. Ða nietenu ðonne beoð hwæthuguningas
from eorðan áhæfen, & suaðeah onlutað to ðære eorðan forðæm hie
 sculon bi ðære libban. Ða creopendan & [þa] scnicendan licgeað
 mid ealle lichoman on eorðan. Ða nietenu ðonne, ðeah hie maran
 sien, hie beoð suiður áhæfen *from* eorðan, & suaðeah for ðære gewil-
 20 nunge hiera giefernesse hie simle locigeað to ðære eorðan. Ða
 creopendan wuhta beinnan *ðam* wage getacniað þa ingeðoncas ðe
 wealcað in ðæs monnes mode, ðe æfre willað licgean on ðæm eorð-
 licum gewilnungum. Ða nietenu ðonne ðe he geseah binnan ðæm
 wáge getacnigeað ðonne mon hwæt ryhtlices & gerisenlices ge-
 25 ðencð, ðonne ne li[g]eð he eallinga on ðære eorðan sua þa creopen-

Therefore it was also said: "So I went in, and saw the images of all reptiles and loathsome beasts." The reptiles signify earthly thoughts. For beasts are to a certain extent raised from the earth, and yet incline to the earth because they have to live by it. Creeping and crawling animals lie on the earth with their whole body. And beasts, although larger, are more raised from the earth, and yet, because of their greedy desires, they all look towards the earth. The reptiles inside the wall signify the thoughts which fluctuate in the human heart, which continually desire to wallow in earthly desires. The beasts which he saw inside the wall signify that when a man entertains any righteous and proper thought, he does not lie altogether on

dan wuhta, ac bið hwæthwugu upahafen swæ ðæt neat from eorðan ; ac for ðære gewilnunga [gewilnunga] worldgilpes & gidsunge he onlyt ungerisenlice to ðissum eorðlicum, swæ ðæt neat for gifer-nisse onlyt to ðære eorðan. Eac wæs gesewen on ðæm wage atifred ealle ða heargas Israhela folces, & eac sio gidsung þe *sanctus* Paulus cwæð ðæt wære hearga & idelnesse gefera. Swiðe ryhtlice hit wæs awriten æfter ðæm nietenum ðæt ða heargas wæron atifrede, forðæm ðeah ðe ful monige mid gerisenlicum weorcum arisen fròm eorðan, mid ungerisenlicum gewilnungum ðissa worldðinga hie hie selfe aleegeað on eorðan. Forðy wæs swiðe wel geeweden ðæt hit wære atifred, forðon ðonne mon smeað on his mode ymb hwele eorðlic ðing, ðonne deð he swelee he hit amete & atifre on his heortan, & swæ tweolice & unfaestlice he atifreð ðæs ðinges onlicnesse on his mode þe he ðonne ymb smeað. Eac is to wietozne ðæt ærest bið se wah ðurhðyrelod, & siððon mon wyreð duru to. Gif sio ðonne ontyned bið, ðonne mæg mon gesion gif ðær hwele diglu seond inne bið, swæ se witga dyde. Feorrone ðu meahst gesion, gif se wag bið ðyrel, ac ðu ne meahst gesion hwæt ðærinne bið gehyddes, buton ðu ða duru antyne. Swæ ðu meahst ælene unðeaw on ðæm men ærest be sumum tacnum ongietan, hwæs ðu wenan seealt, ær he hit mid wordum oððe mid weorcum cyðe. Siððan he hit ðonne mid ðara aðrum cyð, ðonne bið sio duru ðære unryhtwisnesse ontyned ðæt ðu meahst gesion eall ðæt yfel openlice ðæt ðærinne lutað. Monige hiera ðonne sindon swiðe liðelice to ðreageanne, ðonne hie of yflum willan ne gesyngað, ac of unwisdome & ungewisses oððe ungewaldes oððe of

the earth like the reptiles, but is somewhat raised from the earth like the beasts ; but, from the desire of worldly fame and cupidity, he is improperly inclined to earthly things, as the beast from greediness bends to the earth. There were also seen painted on the wall all the idols of the people of Israel, and also the cupidity which St. Paul said was the companion of idols and vanity. It is very rightly written that after the beasts the idols were painted, because, although very many are elevated from the earth with proper works, they lay themselves on the earth with improper desires of earthly things. Therefore it was very well said that it was painted, because, when a man meditates in his heart about any earthly thing, he, as it were, draws and paints it in his heart, and thus he dubiously and unfirmly paints the likeness

dan wuhta, ac [bið] hwæthwugu úpahæfen sua ðæt neat from eorðan ;
 ac for ðære gewilunga woroldgielpes & gietsunga he onlytt unge-
 risenlice to ðissum eorðlicum, sua ðæt neat for gifernesse onlýt to
 ðære eorðan. Eac wæs gesewen on ðæm wage atifred ealle ða
 5 heargas Israhela folces, & eac sio gitsung ðe *sanctus* Paulus cuæð
 ðæt wære hearga & idelnesse gefera. Suiðe ryhtlice hit wæs awriten
 æfter ðæm nitenum ðæt ða heargas wæron atiefrede, forðam ðeah ðe
 ful monige mid gerisenlicum weorcum arisen from eorðan, mid unge-
 risenlicum gewilnungum ðissa woroldðinga hie hie selfe alecgeað on
 10 eorðan. Forðy wæs suiðe wel gecueden ðæt hit wære atiefred,
 forðæm ðonne mon smeað on his mode ymb hwele eorðlic ðing,
 ðonne deð he suelce he hit amete & atiefre on his heortan, & sua
 tweolice & unfæsðlice he atiefreð ðæs ðinges onlicnesse on his mode
 ðe he ðonne ymb smeað. Eac is to wietanne ðæt æresð bið se wáh
 15 ðurhðyrelod, & siððan mon wyreð duru to. Gif sio ðonne ontynd
 bið, ðonne mæg mon geseon gif ðær hwele dieglu scوند inne bið, sua
 se witga dyde. Feorrane ðu meahht geseon, gif se wáh bið ðyrel,
 ac ðu ne meahht geseon hwæt ðærinne bið gehyddes, buton ðu ða duru
 ontyne. Sua ðu meahht ælcne unðeaw on ðæm menn æresð be sumum
 20 tacnum ongietan, hwæs ðu wenan scealt, ær he hit mid wordum oððe
 mid weorcum cyðe. Sieððan he hit ðonne mid ðara awðrum cyð,
 ðonne bið sio duru ðære unryhtwisnesse ontynd ðæt ðu meahht
 geseon call ðæt yfel openlice ðæt ðærinne lutað. Monige hira ðonne
 sindon suiðe liðelice to ðreageanne, ðonne he of yfelum willan ne
 25 gesyngað, ac óf unwisdome & ungewisses oððe ungewealdes oððe of

of the thing he meditates on in his mind. It is also to be known that the wall is first pierced, and then a door is added. If then the door is thrown open, we can see if there is any shameful secret inside, as the prophet did. Thou canst see from afar, if the wall is pierced, but thou canst not see what is hidden inside unless thou open the door. So thou canst first infer some vice in a man from certain signs, what thou shalt expect, before he reveal it with words or deeds. When he reveals it with either of them, the door of unrighteousness is thrown open, so that thou canst openly see all the evil that therein lurks. And many of them are to be chided very gently, when they do not sin from evil will, but from imprudence, and unwittingly or involuntarily, or from instincts of the flesh, or from want of firmness,

flæsclīcum gecynde oððe of wacmodnesse & of unbieldeo oððe of untrymnesse modes oððe lichoman. Forðæm is swiðe micel niedðearf ðæt mon mid micelre gemetgunge swelera scylda ðreaunga geliðigie & gemetgige, forðonþe we ealle, þa hwile þe we libbað on ðissum deadlican flæsce, ðære tidernesse & ðære hnescnesse ures flæsces we bioð underðidde. Be him selfum secal ælc mon geðencean hu he oðrum deman wille, ðylæs he sie ongieten ðæt he sie onstýred & onæled mid ðæm andan his hieremonna unðeawa, & hæbbe hiene selfne forgietenne. Be ðæm swiðe wel Paulus us manode, þa he cwæð: Gif hwa sie abisgod mid hweleum scyldum, ge ðonne þe gastlice sindon gelærað ða swelean mid manðwærnesse gaste; gesceawiað eow selfe, ðylæs eow becyme costnung. Swelece he openlice cwæde: Ðonne eow misliciað þa medtrymnessa þe ge on oðrum monnum gesioð, ðonne geðence ge hwæt ge sien & hwelece ge sien; forðæm ðæt ge eower mod gemetgien on ðæm niðe, ðonne ge eow selfum ondrædað ðæt ðæt ge on oðrum monnum tælað. Ond ðeah sindon monige swiðe swiðe to ðreageanne, ðonne hie selfe nyllað ongietan hiera scylda, ðæt hie ðonne gehieren ðreagende of ðæs lare(o)wes muðe hu micle byrðenne hie habbað on hiera scyldrum [scyldum]; ðonne hie willað him selfum ðæt yfel ðæt hie ðurhtugon to swiðe gelihtan, ðæt hie ðonne ondræden for ðæs lareowes ðreaunge ðæt hie hit him gehefgien. Ðæt ðonne bið ðæs recceres ryht ðæt he ðurh ða stemne his lareowdomes ætiewe ðæt wuldor ðæs uplican eðles, & hu monega digla costunga ðæs ealdan feondes lutigeað on ðys andweardun life he eac geopenige, ond ðæt he his hieremonna yflu to hnesclice forberan ne secal, ac mid miclum

or timidity, or weakness of mind or body. Therefore it is very necessary that the chiding of such sins be tempered and regulated with great moderation, because we all, while we live in this mortal flesh, are subject to the weakness and frailty of our flesh. Let every man consider from his own circumstances how he will judge others, lest it be known that he is excited and inflamed with indignation at the vices of his subjects, and has forgotten himself. Therefore Paul admonished us very well, saying: "If any one be afflicted with any sins, ye who are spiritual instruct such ones with the spirit of humanity; contemplate yourselves, lest temptation assail you." As if he had openly said: "When ye are offended at the weaknesses which

flæslicum gecynde oððe of wácmodne & of únbieldeo oððe of un-
 trymnesse modes oððe lichoman. Forðæm is suiðe micel niedðearf
 5 ðæt mon mid micelre gemetgunge suelcra scylda ðreaunga geliðige &
 gemetgie, forðæmðe we ealle, ðe hwile ðe we libbað on ðissum
 10 deadlican flæsce, ðære tidernesse & ðære hnescnesse ures flæsces we
 beoð underðiedde. Bi him selfum ælc mon sceal geðencean hu he
 oðrum deman wille, ðylæs he sie ongieten ðæt he sie onstyred &
 onæled mid ðæm andan his hieremonna unðeawa, & hæbbe hine selfne
 forgietenne. Be ðæm suiðe wel Paulus ús manode, ða he cuæð : Gif
 15 hwa sie abisegod mid hwelcum scyldum, ge ðonne ðe gæsðlice
 sindon gelærað ða suelcan mid monnðwærnesse gæste ; gesceawiað
 eow selfe, ðylæs eow becume costung. Suelce he openlice cuæde :
 Ðonne eow misliciað ða mettrumnessa ðe ge on oðrum monnum
 geseoð, ðonne geðence ge hwæt ge sien & hwelce ge sien ; forðæm
 20 ðæt ge eower mod gemetgien on ðæm niðe, ðonne ge eow selfum ón-
 drædað ðæt ðæt ge on oðrum [monnum] tælað. Ond ðeah sindon
 monige suiðe suiðe to ðreageanne, ðonne hie selfe nyllað ongietan
 hiera scylda, ðæt hi ðonne gehieran ðreagende of ðæs lariowes muðe
 hu micle byrðenne hie habbað on hiera scyldum ; ðonne hie willað him
 25 selfum ðæt yfel ðæt hie ðurhtugon to suiðe gelihtan, ðæt hie ðonne on-
 dræden for ðæs lareowes ðreaunga ðæt hie hit him gehefegigen. Ðæt
 ðonne bið ðæs recceres ryht ðæt he ðurh ða stemne his lariowdomes
 ætiewe ðæt wuldor ðæs úplican éðles, & hu moniga digla costunga ðæs
 ealdan feondes lutigeað on ðys andweardan life he eac geopenige, ond ðæt
 30 he his hieremonna yfelu to hnesclice forberan ne sceal, ac mid miclum

ye see in others, consider what and who ye are, that ye may moderate your angry zeal, when ye fear in yourselves that which ye blame in others." And yet many are to be very severely blamed, when they are unwilling to perceive their sins, that they may be blamed by the teacher's mouth, and hear how great a burden of sins they have ; that when they wish to make too light of the evil they have done, they may fear the weight of the teacher's blame. It is the duty of the ruler with the voice of his instruction to display the glory of the lofty regions, and to show how many secret temptations of the old foe lurk in this present life, and not to suffer too gently the sins of his subjects, but correct them with great zeal and severity, lest he be responsible

andan & reðnesse him stiere, ƿylæs he sie seyldig calra hiera seylda, ƿonne him hiera na ne ofƿyncð. Be ðæm wæs swiðe wel gecweden to Ezechiele : Nim sumne tigran, & lege beforan ðe, & writ on hiere ða burg Hierusalem. And sona æfter ðon he cwæð : Besittað hie utan, & wyrceað oðer fæsten wið hie, & berað hiere hlæd to, & send ðærto gefylceo, & ðerscað ðone weall mid rammaum. And eft he him tæhte to fultome ƿæt he him gename ane irene hierstepannan, & sette betweoh hiene & ða burg for iserne weall. Hwæt tacnað ƿonne Ezechiel se witga buton ða lareowas, to ðæm is gecweden : Genim ðe ane tigran, & lege beforan ðe, & writ on hiere ða burg Hierusalem ? Ða halgan lareowas ƿonne him nimað tigran, ƿonne he ðara eorðlicra monna heortan underfoð to læronne. Ðonne hie lecgeað ða tigran beforan hie, þe him beboden wæs ƿæt hie sceoldon ða ceastre Hierusalem on awritan, ƿonne hie behealdað ealle ða inngeðoncas hiera modes, & swiðe geornlice giemað ƿæt hie ða eorðlican heortan gelæren, & him ætiewen hwele sie ƿære uplican sibbe gesihð, & hu on idelnesse mon ongit Godes ƿæt hefonlice wuldor, gif he ne ongit hu maniga costunga ðæs lytegan feondes him onfeallað. Swiðe wel he hit geicete mid ðissum, þa he cwæð : Ymbsittað ða burg swiðe gebyrdelice, & getrymiað eow wið hie. Ða halgan lareowas ymbsittað þa tigran, þe sio burh Hierusalem on atifred bið, ƿonne hie ðæm meniscan mode, þe ðeah ƿæt uplice lif secð, ætiwað hu manega him on ƿys andweardum life frecenlice wiðerwearde unðeawas him wiðfehtað, & hu æghwelc syn bið sætigende ðæs ðeondan monnes. & swæ swæ se here sceolde beon getrymed onbutan Hierusalem, swæ sculon beon

for all their sins, when he is not at all incensed at them. Therefore it was very well said to Ezekiel : "Take a tile, and lay it before thee, and draw on it the city of Jerusalem." And soon after he said : "Besiege it, and build another fortress against it, and bring up a mound against it, and send armies against it, and batter the wall with rams." And, again, he directed him to protect himself by taking an iron frying-pan, and placing it between himself and the city for an iron wall. What does Ezekiel the prophet signify but teachers, to whom is said : "Take a tile, and lay it before thee, and draw on it the city of Jerusalem ?" Holy teachers take a tile, when they undertake the charge of teaching earthly men's hearts. They lay the tile, on which they were

andan & reðnesse him stiere, ðylæs he sie scyldig ealra hira scylda,
 ðonne him hiera na ne ofðyncð. Be ðæm wæs suiðe wel gecueden to
 Ezechiele : Nim sume tigelan, & lege beforan ðe, & writ on hiere ða
 burg Hierusalem. & sona æfter ðæm he cuæð : Besittað hie utan, &
 5 wyrceað oðer fæsten wið hie, & berað hiere hlæd tó, & send ðærto
 gefylcio, & ðerscað ðone weall mid rammum. & eft he him tæhte to
 fultome ðæt he him gename ane iserne hearstepannan, & sette betweoh
 hine & ða burg for iserne weall. Hwæt tacnað ðonne Ezechhiel se
 witga buton ða lareowas, to ðæm is gecueden : Genim ðe ane tigelan,
 10 & lege beforan ðe, & writ on hiere ða burg Hierusalem? Ða halgan
 lareowas ðonne him nimað tigelan, ðonne hie ðara eorðlicra monna
 heortan underfóð to læronne. Ðonne hie leageað ða tieglan beforan hie,
 ðe him beboden wæs ðæt hi scolden ða ceastre Hierusalem ón áwritan,
 ðonne hie behealdað ealle ða inngeðoncas hiora modes, & suiðe geornlice
 15 giemað ðæt hie ða eorðlican heortan gelæren, & him ætiewen hwelc
 sie ðære uplican sibbe gesichð, & hu ón idelnesse mán óngiett Godes
 ðæt hefonlice wundor, gif he ne ongiett hu monega costunga ðæs
 lytegan feondes him ón feallað. Suiðe wel he hit geicte mid ðysum,
 ða he cuæð : Ymbsittað ða burg suiðe gebyrðelice, & getrymiað eow
 20 wið hie. Ða halgan lareowas ymbsittað ða tieglan, ðe sio burg
 Hierusalem ón atiefred bið, ðonne hi ðam menniscan mode, ðe ðeah
 ðæt uplice [lif] secð, ætiewað hu manega him ón ðys andweardum life
 frecenlice wiðerwearde unðeawas him wiðfeoltað, & hu æghwelc sýn
 bið sætigende ðæs ðiondan monnes. & suæ suæ se here sceolde bion
 25 getrymed onbutan Hierusalem, suæ sculon beon getrymed ða word ðæs

commanded to draw the city of Jerusalem, before them, when they
 behold all the thoughts of their minds, and with zealous care instruct
 worldly hearts, and show them what the sight of exalted peace is, and
 how a man understands in vain the heavenly wonders of God, if he
 does not understand how many temptations of the crafty foe assail
 him. Very well he added these words : "Zealously beset the city,
 and arm yourselves against it." Holy teachers beset the tile, whereon
 is drawn the city of Jerusalem, when they show the human mind,
 which yet seeks exalted life, how many dangerous vices oppose and
 fight against it in this present life, and how every sin lies in wait
 for the flourishing man. And as the army was to be arrayed round

getrymed ða word ðæs sacerdes ymbutan ðæt mod his hieremonna. & ne sceal he no ðæt an bodigean his hieremommum hu ða synna him wiðwimmað, ac he him sceal eac cyðan mid hwelcum cræftum he him wiðstandan mæg. Swiðe ryhtlice wæs se eaca ðerto gedon, ða mon to ðæm witgan cwæð: Wyrceað fæsten ymb ða burg. Wiotodlice fæsten wyreð se halga lareow ymb ða burg ðæs modes þe he gelærð ðone cræft hu hit mæg costungum wiðstandan, & him eac gesægð hu ðæm monnum þe him mægen & cræft wixst, hu him eac hwilum æfter ðæm mægenum eakiað ða costunga. Be ðæm wæs swiðe ryhte geweden: Berað hiere to hlæd, & ymb-sittað hie, & gað to mid rammum. Ðonne bireð æle lareow hlæd to ðæs monnes mode, ðonne he him gecyðð hu sio byrðen wixst & hefegað. Eac he arærð ceastre wið Hierusalem, ðonne he ðæm ryhtlicum ingeðonce his hieremonna foresægð ða dieglan sætinga ðæs lytegan feondes, þe he him wenan mæg. And eac he birð rammes ymbutan ðæt mod his hieremonna, ðonne he him gecyð mid hu scarplicum costungum we sint æghwonan utan behringde, & se weall ures mægenes ðurhðyrelod mid ðæm scearpan rammum ðara costunga. And swæðeah nu, ðeah se lareow ðis eall smealice & openlice gecyðe, ne forstent hit him noht, ne him nolhte ðon ma ne beoð forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan wið his hieremonna scylda. Be ðiosum git is swiðe ryhtlice geweden to ðæm witgan: Genim ðe ane irene hierstepannan, & sete betweoxn ðe & Hierusalem for iserne weall. Ðurh ða pannan is getacnod se wielm ðæs modes, & ðurh ðæt

Jerusalem, so are the words of the priest to be arrayed round the mind of his subjects. And he is not only to proclaim to his subjects how sins fight against them, but he is also to show them with what arts they can withstand them. It was besides very rightly said to the prophet: "Construct a fortress round the city." The holy teacher constructs a fortress round the city of the mind, which he teaches the art of withstanding temptations, and tells him how, when a man's virtue and wisdom increase, his temptations also often increase in proportion to his excellence. About which was very rightly said: "Bring a mound against it, and beset it, and attack it with battering-rams." Every teacher brings a mound against the man's mind, when he shows him how the burden grows and oppresses. He also raises a camp against

sacerdes ymbutan ƿæt mod his hieremonna. & ne sceal he no ƿæt
 5 ƿn bodigan his hieremommum hu ƿa synna him wiðwinnað, ac he him
 sceal eac cyðan mid hwelcum cræftum he him wiðstondan mæg.
 Swiðe ryhtlice wæs se eaca [ƿær]to gedón, ƿa mon to ƿæm witgan
 10 euað: Wyrceað fæsten ymb ƿa burg. Wiotodlice fæsten wyrcað se
 halga lario w ymb ƿa burg ƿæs modes ðe he gelærð ðone cræft hu hit
 mæg costungum wi(ð)stondan, & him eac gesægð hu ƿæm monnum
 ðe him mægen & cræft wiexð, hu him eac hwilum eakiað æfter ƿæm
 mægenum ƿa costunga. Be ƿæm wæs suiðe ryhte gecueden: Berað
 15 hire tó hlæd, & ymb sittað hie, & gað tó mid rammum. Ðonne bireð
 ælc lareow hlæd to ƿæs monnes mode, ðonne he him gecyðð hu sio
 byrðen wiexð & hefegað. Eac he aræð ceastre wið Hierusalem, ðonne
 he ƿæm ryhtlicum inngeðonce his hieremonna foresægð ƿa dieglan
 sætenga ƿæs lytegan feondes, ðe he him wenan mæg. & eac he bierð
 20 rammas ymbutan ƿæt mód his hieremonna, ðonne he him gecyð mid
 hu scearplicum costungum we sint æghwonon utan behringde, & se
 weall ures mægenes ðurhðyrelað mid ðan scearpan ramman ƿara
 costunga. Ond suaðeah nu, ðeah se lareow ðis eall smealice & open-
 lice gecyðe, ne forstent hit him noht, ne him nohte ðon ma ne beoð
 20 forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan
 wið his hieremonna scylda. Be ƿæm is [git] suiðe ryhtlice gecueden
 to ƿæm witgan: Genim ðe ane iserne hierstepannan, & sete betweoxn
 ðe & Hierusalem for iserne weall. Ðurh ƿa pannan is getaenod se
 wilm ƿæs modes, & ðurh ƿæt isern ƿæt mægen ƿara ðreatunga.

Jerusalem, when he warns the righteous understanding of his subjects of the secret machinations of the cunning foe, which they are to expect. And also he brings battering-rams round the mind of his subjects, when he shows them with how sharp temptations we are outwardly surrounded on all sides, while the wall of our virtue is pierced with the sharp battering-rams of temptations. And yet, although the teacher preach all this carefully and openly, it avails him nought, nor are his own sins pardoned any the more, unless he be inflamed with righteous zeal against the sins of his subjects. About which is further very rightly said to the prophet: "Take an iron frying-pan, and place it between thee and Jerusalem for an iron wall." By the pan is signified the fervour of the spirit, and by the iron the

isern ƿæt mægen ƿara ƿreatunga. Hwæt is ƿinga þe bitterre sie on ƿæs lareowes mode, oððe hit swiður gehierste & gegremige ƿonne se anda ðe for ryhtwisnesse bið upahafen? Mid ƿisse pannan hierstinge wæs Paulus onbærned, þa he cwæð: Hwa bið medtrum, ƿæt ic ne sie eac for his ƿingum sioc? Oððe hwa bið gescended, ƿæt me forƿæm ne scamige? Ond swæ hwele swæ mid ƿæm Godes andan bið onæled, ne bið he for giemeliste gehiened, ac he bið stranglice wið ƿa getrymed on ecesse. Be ƿæm wæs swiðe ryhte gecweden to ƿæm witgan: Sete iserne weall betweox ðe & ƿa burh. Ða isernan hierstepannan he tæhte for iserne weall to settonne betweoh ƿæm witgan & ƿære byrh, forðon nu ƿa recceras ætiewað swæ strangne andan ƿy hie willað ƿæt hie hiene eft hæbben on ƿæm ecean life betweox him & hiera hieremnonnum to isernum wealle, ƿæt is to gewitnesse ƿæt hit him ne licode, ðeah he hit gebetan ne meahte. Forƿæm ƿonne ƿæs recceres mod wirð to reðe on ƿære ƿreaunga, ƿonne abirst ƿær hwilum hwæthwugu ut ƿæs þe he swugian sceolde. Ond oft eac gelimpeð, ƿonne he to swiðe & to ƿearl(1)ice ƿreawian [ƿreatian] wile his hieremenn, ƿæt his word bið gehwirflo to unnyttre oferspræce. Ðonne sio ƿreaung bið ungemetgad, ƿonne bið ƿæt mod ƿæs agyltendan mid ormodnesse geðrysced. Forƿæm is micel ðearf, ƿonne se reða reccere ongit ƿæt he his hieremonna mod swiður gedrefed hæfð ƿonne he sceolde, ƿæt he sona forƿæm hreowsige, ƿæt he ðurh þa hreowsunga gemete forgifnesse beforan ƿære Soðfæstnesse ƿæs þe he ðurh ƿa geornfulness his andan gesyngade. Ðæt ilce Dryhten God us bisnade ðurh Moysen, þa he cwæð: Gif hwa gonge bilwitlice mid his friend to wuda treow

efficiency of reproof. What thing is there that is bitterer in the teacher's mind, or more fries and excites it, than the zeal which is roused in the cause of righteousness? With the frying of this pan Paul was inflamed, when he said: "Who is infirm, and I am not sick on his account? or who is shamed, and I am not ashamed?" And whoever is inflamed with divine zeal is not condemned through negligence, but is strongly fortified against it for ever. About which was very rightly said to the prophet: "Place an iron wall between thee and the city." He directed the prophet to place the iron frying-pan for an iron wall between himself and the city, because the rulers show such severe zeal now, since they wish to have it afterwards in eternal life as an iron wall between themselves and their subjects, to

Hwæt is ðienga ðe bieter[r]e sie on ðæs lareowes mode, oððe hit
suiður [ge]hierste & gegremige ðonne se anda ðe for ryhtwisnesse bið
úpáhæfen? Mid ðisse pannan hierstinge wæs Paulus onbærned, ða he
cuæð: Hwa bið medtrum, ðæt ic ne sie eac for his ðingum seoc?
5 Oððe hwa bið gescended, ðæt me forðæm ne scamige? Ond sua hwele
sua mid ðam Godes andan bið onæled, ne bið he for giemeleste
gehiened, ac he bið stranglice wið ða getrymed on ecnesse. Bi ðæm
wæs suiðe ryhte gecueden to ðæm witgan: Sete iserne weall betuh ðe
& ða burh. Ða isernan hierstepannan he tæhte for iserne weall to
10 settanne betuh ðæm witgan & ðære byrig, forðam nu ða recceras
ætiewað sua strang[ne] andan ðy hie wiellað ðæt hie hiene eft hæbben
on ðæm ecan life betux him & hiera hieremonnum to isernum wealle,
ðæt is tó gewitnesse ðæt hit him ne licode, ðeah he hit gebetan ne
meahte. Forðæm ðonne ðæs recceres mod wyrð to reðe on ðære
15 ðreaunga, ðonne abiersð ðær hwilum hwæthwugu út ðæs ðe he sugian
sceolde. Ond oft eac gelimpeð, ðonne he to suiðe & to ðearllice
ðreapian wile his hieremenn, ðæt his word beoð gehwyrfedo to unnyttre
oferspræce. Ðonne sio ðreaung bið ungemetgad, ðonne bið ðæt mod
ðæs agyltendan mid ormódnese geðrysced. Forðæm is micel ðearf,
20 ðonne se reða reccere ongiett ðæt he his hieremonna mód suiður
gedrefed hæfð ðonne he scolde, ðæt he sona forðæm hreowsige, ðæt he
ðurh ða hreowsunga gemete forgiernesse beforan ðære Soðfæsðnesse
ðæs ðe he ðurh ða geornfulnessse his andan gesyngade. Ðæt ilce
Dryhten God ús bisnade ðurh Moysen, ða he cuæð: Gif hwa gonge
25 bilwitlice mid his friend to wuda treow to ceorfanne, & sio æs ðonne

show that they did not approve of it, although they could not reform it. But when the ruler's spirit is too severe in reproof, something sometimes breaks forth which he ought to keep silent. And it also often happens that, when he reproves his subjects too severely, his words become perverted to useless loquacity. When the reproof is excessive, the mind of the sinner is driven to despair. Therefore it is very necessary, when the severe ruler perceives that he has afflicted the minds of his subjects more than he ought, for him to repent at once, that through his repentance he may obtain from the Truth forgiveness of the sin he committed through his angry zeal. The same the Lord God illustrated for us through Moses, when he said: "If any one go innocently with his friend to the forest to cut wood, and the

to ceorfanne, & sio æcs ðonne awint of ðæm hielfe, & swæ unge-wealdes ofslihð his geferan, he ðonne sceal fleon to anra ðara ðreora burga þe to friðstowe gesette sint & libbe, ðylæs hwele ðara nihstena ðæs ofslægenan for ðæm sare his ehte, & hiene ðonne gefó & ofslea. To wuda we gað mid urum freondum swæ oft swæ we sceawiað ur(r)a hieremonna unðeawas; & bilwitlice we heawað ðone wudu, ðonne we ðara gyltendra scylda mid arfæstes ingeðonces lare anweg aceorfað. Ac sio æcs wint of ðæm hielfe, & eac us of ðære honda, ðonne ðonne sio lar wint on reðnesse swiður ðonne mon niede sciele. Sio æcs wint of ðæm hielfe, ðonne of ðære ðreatunga gað to stiðlice word, & mid ðæm his freond gewundað, oððe ofslihð, ðonne he hiene on unrotnesse oððe on ormodnesse gebringð mid his edwite, ðeah he hit for lufum dó, ðæt he geopenige his unðeawas. Swæðeah ðæt geðreatude mod bið swiðe hræðe gehwierfed to feounga, gif him mon to ungemetlice mid ðære ðreawunga oferfylgð swiður ðonne mon ðyrfe. Ac se se þe unwærlice ðone wudu hiewð, & swæ his freond ofslihð, him bið niedðearf ðæt he fleo to ðara ðreora burga anre, ðæt he on sumre ðara weorðe genered, ðæt he mote libban; ðæt is ðæt he gehweorfe to hreowsunga, & swæ fleo to ðara ðreora burga sumre, ðæt is tohopa & lufu & geleafa. Se to anra ðara burga geflihð, ðonne mæg he beon orsorg ðæs monslihtes; ðeah hiene ðær meten ða nihstan ðæs ofslægenan, ne sleað hie hiene no; forðæm ðonne se ðearla & se ryhtwisa Dema cymð, se þe hiene on urne geferscipe ðurh flæ(s)ces gecynd gemengde, ne wricð he mid nanum ðingum ða scylde on him, forðæm under his forgifnesse hiene gefriðode sio lufu & se geleafa & se tohopa.

axe slip from the handle, and he thus involuntarily kill his companion, he shall flee to one of the three cities which are appointed sanctuaries, and live, lest one of the neighbours of the slain man in his anger pursue him, and catch and kill him." We go to the forest with our friends, whenever we observe the faults of our subjects; and we innocently hew wood, when we cut away the sins of the guilty with the instruction of pious thoughts. But the axe slips from the handle, and also out of our hands, when the instruction becomes severer than is necessary. The axe slips from the handle, when too severe words proceed from the reproof, with which one's friend is wounded or slain, when he is brought to sadness or despair by reproaches, although it is done out of love, to show his faults. The rebuked mind is very

awient of ðæm hielfe, & sua ungeweaðses ofslieð his geferan, he ðonne
sceal fleon to anra ðara ðreora burga ðe to friðstowe gesette sint &
libbe, ðylæs hwele ðara niehstena ðæs ofslægenan for ðæm sare his
ehte, & hine ðonne gefoo & ofslea. To wuda we gað mid urum
5 freondum sua oft sua we sceawiað ura hieremonna unðeawas; &
bilwitlice we heawað ðone wudu, ðonne we ðara gyltendra scylda mid
ârfæsððes ingeðonces la[re] anweg áceorfað. Ac sio æcs wint of ðam
hielfe, & eac us óf ðære honda, ðonne ðonne sio lar wint on reðnesse
suiður ðonne mon niede scyle. Sio æcs wient of ðæm hielfe, ðonne of
10 ðære ðreatunga gáð to stiðlico word, & mid ðam his freond gewundað,
oððe ofsliehð, ðonne he hine [on] unrotnesse oðð[e] on ormodnesse
gebringð mid his edwite, ðeah he hit for lufum dó, ðæt he geopenige
his únðeawas. Suaðeah ðæt geðreatade mod bið suiðe raðe gehwier-
fed to fio[u]nga, gif him mon to ungemetlice mid ðære ðreapunga
15 oferfylgð suiður ðonne mon ðyrfe. Ac se se ðe unwærlice ðone wuda
hiewð, & sua his freond ofsliehð, him bið nidðearf ðæt he fleo to
ðara ðreora burga anre, ðæt on sumere ðara weorðe genered, ðæt he
mote libban; ðæt is ðæt he gehweorfe to hreowsunga, & sua fleo to
ðara ðreora burga sumere, ðæt is tohopa & lufu & geleafa. Se to
20 anra ðara burga gefliehð, ðonne mæg he bion orsorg ðæs monnslichtes;
ðeah hine ðær meten ða niehstan ðæs ofslægenan, ne sleað hi hiene
na; forðæm ðonne se ðearla & se ryhtwisa Dema cýmð, se ðe hine on
urne geferscipe ðurh flæsces gecynd gemengde, ne wriceð he mid
nanum ðingum ða scylde on him, forðæm under his forgiefnesse hine
25 gefrieðode sio lufu & se geleafa & se tohopa.

soon turned to hatred, if pursued too much with more reproof than is necessary. But he who carelessly hews the wood, and so slays his friend, must flee to one of the three cities, that he may save himself in one of them, that he may live; that is, he is to turn to repentance, and so flee to one of the three cities, that is, hope, love, and faith. He who flees to one of the three cities need not be apprehensive about the homicide; even if the neighbours of the slain man meet him there, they will not kill him; because, when the severe and righteous Judge comes, who associated with us in the flesh, he will not exact punishment from him for the sin, because under his forgiveness he is protected by love, faith, and hope.

XXII. Hu swiðe se reccere sceal bion on his smeaunga abisgod on
[ymb] ðære [ða] halgan æ.

Ac call ðis aredað se reccere swiðe ryhte, ðonne he for Godes lufum & for Godes ege deð ðæt ðæt he deð, & ælce dæge geornfullice smeað ða bebodu haligra gewrita, ðætte on him sie uparæred se cræft ðære giemenne ymbe ða foresceawunga ðæs hefonlican lifes, ðone singallice ðisse eorðlican drohtunge gewuna wile toweorpan, buton hiene sio myndgung ðara haligra gewrita onbryrde; forðæm se eorðlica geferscipe hiene tilð on ða lufe his ealdan ungewunan, he sceal simle higian ðæt he weorðe onbryrd & geedniwad to ðæm hefonlican eðle. Ac his mod bið swiðe yðegende & swiðe abisgod mid eorðlicra monna wordum, forðæm hit is openlice cuð ðæt sio uterre abisgung ðissa worldðinga ðæs monnes mod gedrefð, & hiene scofeð hidres ðidres, oððæt he aflð of his agnum willan; ac him bið ðearf ðæt he hiene genime simle be ðære leornunge haligra gewrita, & be ðæm arise. For ðissum ðingum manoda Paulus Timotheum his eniht, & cwæð: Donne ic cume, ðonne beo ðu abisgod ymbe rædinge. And eft Daudid be ðæm ilcan spræc, ða he cwæð: Loca, Dryhten, hu swiðe ic lufige ðine æ; ealne dæg ðæt bið min smeaung. Eft be ðys ilcan bebead Dryhten Moyse hu he sceolde beran ða earce, þa he cwæð: Wyrc feower hringas ælgyldene, & ahoh hie swiðe fæste on ða feower hyrnan ðære earce; & hat wyrcean twegen stengeas of ðæm treowe, þe is haten sethim, ðæt ne wierð næfre forrotod; & befoh utan mid golde; & sting ut ðurh ða hringas bi ðære earce sidan, ðæt hie mon mæge

XXII. How greatly the ruler is to be engaged in meditating on the holy law.

But the ruler arranges all this very rightly, when he does everything for the fear and love of God, and daily meditates zealously on the commands of the holy Scriptures, that in him the power of the provident care of the heavenly life be exalted, which the habit of this earthly life is ever about to destroy, unless the admonition of the holy Scriptures inspire him; since earthly companionship draws him to the love of his former bad habits, he must ever strive to be inspired and regenerated for the heavenly regions. But his mind fluctuates greatly and is disturbed by the words of earthly men, because it is openly

XXII. Hu swiðe se reccere sceal beon on his smeauunga abisgod ymb
 ða halgan æ.

Ac eall ðiss aredað se reccere suiðe ryhte, ðonne he for Godes lufum
 & for Godes ege deð ðæt ðæt he deð, & ælce dæge geornfullice smeað
 5 ða bebodu halegra gewrita, ðætte on him sie uppæræred se cræft ðære
 giemenne ymbe ða foresceawunga ðæs hefonlican lifes, ðonne singallice
 ðisse eorðlican drohtunge gewuna wile toweorpan, buton hine sio
 myndgung ðara haligra gewrita onbryrde; forðæm se corðlica geferscipe
 hine tiehð on ða lufe his ealdan ungewunan, h[c] sceal simle
 10 higian ðæt he weorðe onbryrd & geedniwad to ðæm hefonlican eðle.
 Ac his mod bið suiðe ieðegende & suiðe abisgad mid corðlicra monna
 wordum, forðam hit is openlice cuð ðætte sio uterre abisgung ðissa
 woroldðinga ðæs monnes mód gedrefð, & hine scofett hidres ðædres,
 oððæt he áfielð of his agnum willan; ac [him] bið ðearf ðæt he hine
 15 genime simle be ðære leornunge haligra gewrita, & be ðam arise.
 For ðiosum ðingum manade Paulus Timotheum his eniht, & cuæð:
 Ðonne ic cume, ðonne beo ðu abisgad ymbe rædinge. & eft Dauit
 be ðam ilcan spræc, ða he cuæð: Loca, Dryhten, hu suiðe ic lufige
 ðine æ; ealne dæg ðæt bið mín smeauung. Eft bi ðys ilcan Dryhten
 20 bebead Moyse hu he scolde beran ða earce, ða he cuæð: Wyrc feower
 hringas ælgyldene, & áhoh hie suiðe fæste on ða feower hyrnan ðære
 earce; & hat wyrcean twegen stengas of ðæm treowe, ðe is haten
 sethim, ðæt ne wyrð næfre forrotad; & befoh utan mid golde; &
 sting út ðurh ða hringas bi ðære earce sidan, ðæt hie man mæge

known that the outer occupation with worldly matters disturbs the mind of man, and drives it hither and thither, until he falls of his own will; but he must always collect himself and rise again by the study of the holy Scriptures. Therefore Paul admonished his servant Timothy, saying: "When I come, be thou occupied with reading." And again, David spoke about the same, saying: "Behold, Lord, how greatly I love thy law; the whole day it is my contemplation." Again, on the same subject, the Lord directed Moses how the ark was to be carried, saying: "Make four rings of pure gold, and fasten them very securely to the four corners of the ark; and order two poles to be made of the tree which is called sethim, and never rots, and surround them outside with gold; and push them through the rings at the side of the ark, to

beran on ðæm, & læt hie stician ðæron; ne tio hie mon næfre of. Hwæt mæg ðonne elles sio eare tacnian buton ða halgan cyricean, on ðære seulon hangian ða fower hringas on ðæm feower hyrnum, ðæt sint ða feower hyrnan ðisses middangeardes, binnan ðæm is tobrædd Godes folc, ðæt is utan begyrd mid ðæm feower godspellum? Ða sahlas ðonne, þe mon ða earce bi beran sceal, sticiað ealne weg in on ðæm hringum ða earce mid to beronne, ða bioð geworht of ðæm treowe sethim, ðæt næfre ne rotað. Swæ sindon to secenne stronge & unaðrotene lareowas & ðurhwunigende on þære lare haligra boca, ða simle sceolon bion bodigende ymbe ða anmodnesse ðære halgan gesomnunge, swæ swæ ða anbestungnan sahlas ða earce berað. Ðæt is ðonne ðæt mon ða earce bere on ðæm sahlum, ðæt ða godan lareowas ða halgan gesomnunge beoð lærende þa niewan & þa ungeleaffullan mod mid hiera lare gelæde to ryhtum geleafan. Ða sahlas is beboden ðæt sceoldon bion mid golde befangne. Ðæt is, ðonne þa lareowas mid wordum oðre men lærað, ðæt hie eac selfe on hiera agnum weorcum beorhte sciemen. Be ðæm sahlum is swiðe gesceadlice gecweden ðæt hie seulon simle stician on ðæm hringum, & næfre ne moton him beon ofatogene, forðæm is micel niedðearf ðætte ða þe beoð gesette to ðære ðegnunga ðæs lareowdomes ðæt hie næfre ne gewieten from ðære geornfulnesse ðære rædinge & leornunge haligra gewita. Forðæm is eac gecweden ðætte simle ða ofergyldan sahlas sceoldon stician on ðæm gyldnum hringum, ðylæs hiene ænig wuht gælde ungearewes, ðonne mon ða earce beran sceolde. Ðæt is ðonne ðonne ðara lareowa hieremen hwæthwugu gastlices to him seceað, &

carry it by, and let them remain there; let no man ever draw them out." What signifies the ark but the holy Church, on which are to hang the four rings at the four corners, that is, the four corners of this world, within which is spread God's people, which is surrounded outside by the four Gospels? The poles, with which the ark was to be carried, remained always inside the rings, to carry the ark with, and were made of the tree sethim, which never rots. So strong and vigorous teachers are to be sought, steadfast in the instruction of the holy books, who are always to proclaim the unanimity of the holy assembly, as the inserted poles bear the ark. The ark is carried by the poles when good teachers instruct the congregation, and lead the young and

bera[n] on ðam, & læt hi stician ðærón; ne tio hie mon næfre of.
 Hwæt mæg ðonne elles seo earc tacnian buton ða halgan ciricean,
 on ðære sculon hangian ða feower hringas on ðam feower hyrnum, ðæt
 sint ða feower hyrnan ðises middangeardes, binnan ðæm is tobrædd
 5 Godes fole, ðæt is utan begyrdd mid ðam feower godspellum? Ða
 saglas ðonne, ðe mon ða earce big beran sceal, sticiað eallne weg inn on
 ðam hringum ða earce mid to beranne, ða beoð geworht of ðæm treowe
 sethim, ðæt næfre ne rotað. Sua sindon to seceanne stronge &
 unaðrotene lareowas & ðurhwuniende on ðære lare haligra boca, ða
 10 simle sculon bion bodiende ymbe ða anmodnesse ðære halgan gesom-
 nunga, sua sua ða anbestungne saglas ða earce berað. Ðæt is ðonne
 ðæt mon ða earce bere on ðæm saglum, ðætte ða godan lareowas ða
 halgan gesomnunge lærende ða niwan & ða ungelcaffullan mod mid hira
 lare gelæde to ryhtum geleafan. Ða saglas is beboden ðæt scoldon
 15 beon mid golde befongne. Ðæt is, ðonne ða lareowas mid wordum
 oðre menn lærat, ðæt hi eac selfe on hira agnum weorcum biorhte
 scinen. Be ðam saglum is suiðe gesceadlice gecueden ðæt hie sculon
 simle stician on ðam hringum, & næfre ne moton him beon ófatogene,
 forðæm is micel niedðearf ðætte ða ðe beoð gesette to ðære ðenunga
 20 ðæs lareowdomes ðæt hi næfre ne gewiten from ðære geornfulnessse
 ðære rædinge & leornunge haligra gewrita. Forðæm is eac gecue[e]den
 ðætte simle ða ofergyldan saglas sceolden stician on ðæm gyldnum
 hringum, ðylæs hine ænig wuht gælde ungearowes, ðonne mon ða
 earce beran scolde. Ðæt is ðonne ðonne ðara larcowa hieremenn
 25 hwæthwugu gæsðlices to him secað, & hi frinað, ðonne is suið[e] micel

unbelieving spirits with their doctrine to righteous belief. The poles were to be cased in gold. That means that when the teachers instruct other men with their discourse, they are also themselves to shine brightly with their own works. It was very wisely directed that the poles were always to remain in the rings, and never be pulled out, because it is absolutely necessary that those who are appointed to the ministration of instruction never swerve from the desire of reading and learning the holy Scriptures. Therefore it was also directed that the gold-cased poles were always to remain in the golden rings, lest anything unexpected hindered the ark when it was to be carried. That is, when the subjects of the teachers seek anything spiritual from them,

hie frienað, ðonne is swiðe micel scand gif he ðonne færð secende hwæt he sellan seyle, ðonne he iewan seeolde ðæt him mon to ascað. Ac ðonne sticiað ða sahlas swiðe singallice on ðæm hringum, ðonne ða lareowas simle on hiera heortum smeageað ða halgan gewritu. Ond ðonne hie hæbbað swiðe arudlice ða earce up, ðonne hie swiðe hrædlice bioð gearwe to læronne ðætte ðonne ðearf bið. Be ðæm swiðe wel se forma hierde ðære halgan ciricean, ðæt is *sanctus* Petrus, manode oðre hierdas, þa he cwæð: Beoð simle gearwe to læronne & to forgifonne ælcum ðara þe eow ryhtlice bidde ymbe ðone tohopan þe ge habbað on eow. Swelce he openlice cwæde: Ne brede ge no ða stengeas of ðæm hringum, ðylæs sio earc sie ungearo to beranne.

XXIII. Hu micel seyle bion ðæt toscead, & hu mislice mon seyle men læran mid ðæm cræfte ðæs lareowdomes.

Nu ðonne oð ðis we reahton hwele se hierde bion sceal; nu we him willað cyðan hu he læran sceal, swæ swæ hit lange ær us ðære eadgan gemynde wer Gregorius lærde, se wæs oðre noman gecweden Nanzanzenus, he cwæð: Ne gedafenað hit no ðæt we ealle men on ane wisan læren, forðæm hie ne sint ealle anes modes & anra ðeawa. Forðæm oft sio ilce lar þe oðre [oðrum] hilpeð, hio dereð ðæm oðrum; swæ swæ monegra cynna wyrta & grasu bioð gerad, sumu neat batiað fore, sumu cwelað; swæ swæ mid liðre wistlunge mon hors gestilleð, swæ eac mid ðære ilcan wistlunge mon mæg hund astyrian; swæ bioð eac monige læcedomas þe sume adle gelytligeað, & sume gestrongiað; swæ

and question them, it is a great shame if he goes to seek what he is to give them, when he ought to expound what is asked of him. The poles remain constantly in the rings, when the teachers ever meditate in their hearts on the holy Scriptures. And they raise up the ark very vigorously, when they are quickly ready to teach what is necessary. About which the first shepherd of the holy Church, that is St. Peter, admonished other shepherds very well, saying: "Be ever ready to teach, and grant his request to every one who asks you rightly about the hope ye have in you." As if he had openly said: "Draw not the poles out of the rings, lest the ark be not ready to be carried."

scand gif he ðonne færð secende hwæt he sellan scyle, ðonne he iowan scolde ðæt him mon to ascað. Ac ðonne sticiað ða saglas suiðe singallice on ðæm hringum, ðonne ða lareowas simle on hira heortum smeagað ða halgan gewritu. Ond ðonne hi hebbað suiðe arodlice ða 5 earce úp, ðonne hi suiðe hrædlice bioð gearwe to læranne ðætte ðonne ðearf bið. Bi ðæm suiðe wel se forma hierde ðære halgan ciricean, ðæt is *sanctus* Petrus, manode oðre hierdas, ða he cuæð : Bioð simle gearwe to læranne & to forðiefanne ælcum ðara ðe iow ryhtlice bidde ymbe ðone tohopan ðe ge habbað on eow. Suelce he openlice cuæde : 10 Ne bregden [ge] no ða stengas of ðæm hringum, ðylæs sio earc si úngearo to beranne.

XXIII. Hu micel scyle bion ðæt toscead, & hu mislice mon scyle menn læran mid ðæm cræfte ðæs lareowdomes.

Nu ðonne oð ðiss we rehton hwele se hierde bion sceal ; nu we him 15 willað cyðan hu he læran sceal, sua sua hit lange ær us ðære eadegan gemynde wer Gregorius lærde, se wæs oðrum noman genemned Nazianzenus, h[e] cuæð : Ne gedafenað hit no ðæt we ealle menn on ane wisan læren, forðam hie ne sint ealle anes modes & anra ðeawa. Forðæm oft sio ilce lár ðe oðrum hielpeð, hio dereð ðæm oðrum ; sua 20 sua manegra cynna wyrta & grasu beoð gerad, sumu neat batigað fore, sumu cuelað ; sua sua mid liðre wisðlunga mon hors gestilleð, sua eac mid ðære illean wistlunga mon mæg hund astyrigean ; sua beoð eac monige læcedomas ðe sune adle gelytliað, & sune gestrongiað ;

XXIII. How great is to be the difference, and how variously men are to be taught with the art of instruction.

Hitherto we have said what the pastor is to be ; now we will show him how he is to teach, as the man of blessed memory, Gregory, who was by another name called Nazianzenus, taught it us long before ; he said : " It is not proper to teach all men in the same way, because they are not all of the same mind and morals." Because often the same instruction which benefits one injures the other ; as is the nature of many kinds of herbs and plants, on which some animals fatten, others die ; as with the same gentle whistling with which a horse is soothed a dog can be roused ; so also there are many remedies which diminish some diseases and increase others ; and bread, which increases the vigour of

eac hlaf þe strongra monna mægen gemiclað, he gelytlað eilda. For ðære ungelienesse ðara hieremonna sculon bion ungelic ða word ðæs lareowes, ðæt he hiene selfne geþiode to eallum his hieremomnum, to æghwelcum be his andefene, & ðeah hwæðre swæ swiðe swæ he of ðære æwe & of ðære ryhtan lare ne cirre. Hwæt cweðe we ðonne hwelece sien þa ingeðoneas mouna buton swelce sunre hearpan strengas aðenede, þa se hearpere swiðe ungelice tihð and styreð, & mid ðy gedeð ðæt hie noht ungelice ðæm sone ne singað þe he wilnað? Ealle he gret mid anre honda, ðy þe he wile ðæt hie anne sôn singen, ðeah he hie ungelice styrige. Swæ secal æghwelc lareow to anre lufan & to anum geleafan mid anre lare & mid mislicum manungum his hieremonna mod styrigean. On oðre wisan mon secal manigean weras, on oðre wif; & on oðre wisan calde, on oðre geonge; & on oðre wisan earne, on oðre eadige; & on oðre wisan ða bliðan, on oðre ða unrotan; & on oðre wisan ða underðieddan, on oðre ða ofer oðre gesettan; & on oðre wisan ða ðeowas, on oðre ða hlafordas; & on oðre wisan ða worldwisan, on oðre ða dysegan; & on oðre wisan ða scamleasan, on oðre ða scamfæstan; & on oðre wisan ða ofermodan, on oðre ða waemodan; ond on oðre wisan ða ungeðyldegan, on oðre wisan ða geðyldegan; & on oðre wisan ða welwillendan, on oðre ða æfstegan; & on oðre wisan ða bilwitan, on oðre ða felaspræcean; & on oðre wisan ða halan, on oðre ða unhalan; & on oðre wisan ða þe for ege forberað ðæt hie yfel ne doð, on oðre wisan ða þe swæ aheardiað ðæt hie hit for nanum ege ne forlætað; & on oðre wisan ða swiðe swigean, on oðre wisan ða felaidelspræcean; & on oðre wisan ða slawan, on

strong men, diminishes that of children. Because of the difference of the subjects, the words of the teacher must be different, that he may suit himself to all his subjects, to each according to his capacity, and yet so as not to swerve from lawful and right instruction. What therefore shall we call the thoughts of men but, as it were, the stretched strings of a harp, which the harper very variously draws and touches, and so prevents them from sounding differently from the tune he wishes? He touches them all with the same hand, to make them sound harmoniously, although he touches them differently. So every teacher must arouse the minds of his subjects to the same love and faith, with the same doctrine and various admonitions. In one way men are to be admonished, in another women; in one way the old, in

sua eac hlaf ƿe strongra monna mægen gemiclað, he gelytlað cilda. For
 ƿære ungelicnesse ƿara hieremonna sculun beon ungelic ƿa word ƿæs
 lareowes, ƿæt he hiene selfne geƿeode to callum his hieremon(n)um, to
 æghwelcum be his andefne, & ƿeah (h)wæðre sua suiðe sua he of ƿære
 5 æwe & of ƿære ryhtan lare ne cerre. Hwæt cueðe we ƿonne hwelce
 sin ƿa inngeƿoncas mon[n]a buton suelce sumere hearpan strengas
 aðenede, ƿa se hearpere suiðe ungelice tiehð & styreð, & mid ƿy
 gedeð ƿæt hi nawuht ungelice ƿæm sone ne singað ðe he wilnað?
 Ealle he gret mid anre honda, ƿy ƿe he wile ƿæt hi anne song singen,
 10 ƿeah he hie ungelice styrige. S[u]a sceal æghwelc lareow to anre lufan
 & [to] anum geleafan mid anre lare & mid mislicum manungum his hiere-
 monna mōd styrigean. On oðre wisan mon sceal manian weras, on oðre
 wif; & on oðre wisan ealde, on oðre gionge; & on oðre wisan earne,
 on oðre eadige; & on oðre wisan ƿa bliðan, on oðre ƿa unrotan; & on
 15 oðre wisan ƿa underðieddan, on oðre ƿa ofer oðre gesettan; on oðre
 wisan ƿa ƿeowas, on oðre ƿa hlafurdas; & on [o]ðre wisan ƿa worold-
 wisan, on oðre ƿa dysegan; & on oðre wisan ƿa scamleasan, on oðre
 ƿa scamfæstan; & on oðre wisan ƿa ofermodan, on oðre ƿa wac-
 modan; ond on oðre wisan ƿa ungeðyldegan, on oðre wisan ƿa
 20 geðyldegan; & on oðre wisan ƿa welwillendan, on oðre ƿa æfstegan;
 & on oðre wisan ƿa bilwitan, on oðre ƿa felaspræcan; on oðre wisan
 ƿa halan, on oðre ƿa unhalan; ond on oðre wisan ƿa ƿe for ege
 forberað ƿæt hi yfel ne doð, on oðre wisan ƿa ƿe sua áheardigað ƿæt
 hi hit for nanum ege ne forlætað; & on oðre wisan ƿa suið[e] suigean,
 25 on oðre ƿa felaidelspræcan; & on oðre wisan ƿa slawan, on oðre ƿa

another the young; in one way the poor, in another the rich; in one way the cheerful, in another the sad; in one way the subjects, in another those set above others; in one way servants, in another masters; in one way the worldly-wise, in another the foolish; in one way the shameless, in another the modest; in one way the presumptuous, in another the fainthearted; in one way the impatient, in another the patient; in one way the benevolent, in another the envious; in one way the simple, in another the loquacious; in one way the healthy, in another the unhealthy; in one way those who from fear abstain from doing evil, in another those who are so hardened as not to abstain from it for any fear; in one way the very silent, in another those who speak much to no purpose; in one way the slow, in another those who

oðre ða þe bioð to hræde ; & on oðre wisan ða manðwæran, on oðre ða gramberan ; & on oðre wisan ða eaðmodan, on oðre ða upahæfenan ; & on oðre wisan ða anwillan, on oðre ða ungestæððegan & ða unfestrædan ; & on oðre wisan ða ofergifran, on oðre ða fæstendan ; & on oðre wisan ða þe mildheortlice hiera agen sellað, on oðre ða þe æfter oðerra monna ierfe flietað, & hie reafiað ; & on oðre wisan ða þe nohwæcer ne oðerra monna ne reafiað, ne hiera agen rumedlice ne dælað, on oðre wisan ða þe hiera agen rumedlice sellað, & ne forlætað ðeah ðæt hie oðerra monna ne reafien ; & on oðre wisan ða ungemodan, on oðre ða gemodan ; & on oðre wisan ða wrohtgeornan þe cease wyrceað, on oðre ða gesibsuman ; & on oðre wisan sint to manianne ða þe ða word çære halgan æ ryhte ne ongietað, on oðre ða þe hie ryhtlice ongietað, & ðeah for eaðmodnesse wandiað ðæt hie hit ne sprecað ; & on oðre wisan ða þe fulfremede ne bioð nohwæcer ne on ieldo ne on wisdom, & ðeah for rædwilnesse to fōð, on oðre wisan ða þe medomlice & wel mægon læran, & him ðeah ondrædað for eaðmodnesse ðæt hie hit forðy forlætað ; & on oðre wisan ða þe ðisse hwilendlican áre wilniað, & him nan geswinc ne ðyncð ðæt hie hie hæbben, on oðre ða þe him ðyncð micel earfoðu & micel geswinc to habbanne, & hiera swæðeah wilniað ; & on oðre wisan ða þe beoð mid sinseipe gebundene, on oðre ða þe bioð frio çara benda ; & on oðre wisan ða þe ða çurhtogenan synna wepað, on oðre ða þe ða geðohtan wepað ; & on oðre wisan ða þe ða ærgedonan wepað, & ðeah ne forlætað, on oðre ða þe hie forlætað & swæðeah ne wepað ; & on oðre wisan ða þe ða unalifendan ðing doð, & hie eac herigeað, on oðre

are too hasty ; in one way the humane, in another the cruel ; in one way the humble, in another the proud ; in one way the steadfast, in another the fickle and inconstant ; in one way the over-greedy, in another the abstinent ; in one way those who generously give away their own, in another those who strive for the property of others, and rob them ; in one way those who neither rob other men nor generously distribute their own, and in another those who generously distribute their own and yet do not refrain from robbing other men ; in one way the quarrelsome, in another the peaceful ; in one way the lovers of strife who breed dissensions, in another the peace-makers ; in one way are to be admonished those who do not rightly understand the words of the holy law, in another those who rightly understand

5 Ʒe beoð to hrade ; & on oðre wisan Ʒa manƷuæra(n), on oðre Ʒa
 grambearan ; & on oðre wisan Ʒa eaðmodan, on oðre Ʒa úpá-
 hæfenan ; & on oðre wisan Ʒa anwillan, on oðre Ʒa ungestæððegan
 & unfæsƷrædan ; & on oðre wisan Ʒa ofergifran, on oðre Ʒa fæstendan ;
 10 & on oðre wisan Ʒa Ʒe mildheortlice hira agen sellað, on oðre Ʒa Ʒe
 æfter oðerra monna ierfe flitað, & hie reafigeað ; & on oðre [wi]san Ʒa
 Ʒ[e] nohwæðer ne oðerra monna ne reafiað, ne hiera agen rumedlice
 ne dælað, & on oðre wisan Ʒa Ʒe hira agen rumedlice sellað, & ne for-
 lætað ðeah Ʒæt hie oðerra monna ne reafien ; & on oðre wisan Ʒa un-
 15 gemodan, on oðre Ʒa gemodan ; & on oðre wisan Ʒa wrohtgeornan Ʒe
 cease wyrceað, & on oðre Ʒa gesibsuman ; ond on oðre wisan sint to
 manianne Ʒa Ʒe Ʒa word Ʒære halgan æ ryhte ne ongietað, on oðre Ʒa
 Ʒe hi ryhtlice ongietað, & ðeah for eaðmodnesse wandiað Ʒæt hi hit
 ne sprecað ; ond on oðre wisan Ʒa Ʒe fullfremede ne beoð nohwæðer
 20 ne on ieldo ne on wisdom, & ðeah for hrædwilnesse to foð, & on oðre
 wisan Ʒa Ʒ[e] medomlice & wel magon læran, & him ðeah ondrædað for
 eaðmodnesse, Ʒæt hie hit forðy forlætað ; & on oðre wisan Ʒa Ʒe ðisse
 hwilendlican are wilniað, & him nan gesuinc ne ðyncð Ʒæt hi hie
 hæbben, on oðre Ʒa Ʒe him ðyncð micel earfoðu & micel gesuinc to
 25 habbanne, & hiera suaðeah wilniað ; ond on oðre wisan Ʒa Ʒe beoð
 mid synscipe gebundene, on oðre Ʒa Ʒe beoð frio Ʒara benda ; & on
 oðre wisan Ʒa Ʒe [Ʒa] Ʒurhtogenan [synna] wepað, on oðre Ʒa Ʒe Ʒa
 geðohtan wepað ; & on oðre wisan Ʒa Ʒe Ʒa ærgedonan wepað, &
 ðeah ne forlætað, on oðre Ʒa Ʒe hi forlætað, & suaðeah ne wepað ; &
 25 on oðre wisan Ʒa Ʒe Ʒa unaliefedan ðing doð, & hie eac herigað, & on

them, and yet from humility hesitate to preach them ; in one way
 those who are not perfect either in age or wisdom, and yet from hasty
 zeal undertake the office, in another those who are capable of teaching
 properly and well, and yet from humility are afraid, so that they decline it ;
 in one way those who desire this transitory authority, and think it no
 trouble to hold it, in another those who think it a great hardship and
 trouble to hold it, and yet desire it ; in one way those who are married,
 in another those who are free from those bonds ; in one way those who
 bewail the sins they have committed, in another those who bewail
 those they have meditated ; in one way those who bewail those that
 they formerly committed, and yet do not give them up, in another way
 those who give them up, and yet do not bewail them ; in one way those

wisan ƿa þe hie tælað, and hie swæðeah ne forlætað; & on oðre wisan ƿa þe mid sumre unryhtwilmunga bioð færinga hrædlice oferswiðede, on oðre ƿa þe on ƿære synne ealnu weg liegeað, mid geðeahhte to gebundene; & on oðre wisan ƿa þe ƿa lytlan scylda oftrædlice wyrceað, on oðre ƿa þe ƿa lytlan forgað, & ðeah hwilum ƿa maran wyrceað; & on oðre wisan ƿa þe nan god nyllað onginnan, on oðre ƿa þe hit onginnan willað, & næfre ne geendiað; & on oðre wisan ƿa þe dearninga yfel doð, & god eawunga, on oðre wisan ƿa þe hiera god helað þe hie doð, & ne recceað ðeah men wenen ƿæt hie yfel dón, & eac mid sumum ðingum gedoð ƿæt men wenað ƿæt hie yfel dón. Hu nyt reahton we nu ond rindon ƿa cægea, buton we eac feawum wordum ætiewen hwæt hie healden, & swæ we sweetulost mægen æfter gerecean?

XXIV. Ðætte on oðre wisan sint to manianne weras, on oðre wif.

On oðre wisan sint to manianne weras, on oðre wif. Ða weras mon sceal hefiglicor & stiðlicor læran, & ƿa wif liotlicor; forðæm ƿæt ƿa weras higien to maran byrðene, & ƿa wif mid oleccunga weorðen on gebrohte.

XXV. Ðætte on oðre wisan sint to manianne ƿa iungan, on oðre ƿa ealdan.

On oðre wisan sint to læronne ƿa giungan, on oðre ƿa ealdan; forðæm oftor mid reðre manunge bioð ƿa giongan nytwyrðe gedone,

who do unlawful things, and also praise them, in another those who blame them and yet do not relinquish them; in one way those who are soon overcome by any sudden unrighteous desire, and in another those who are engaged in the sin the whole time, bound to it by design; in one way those who often commit small sins, in another those who forego the small sins and yet sometimes commit the greater; in one way those who will not begin any good, in another those who desire to begin and never accomplish it; in one way those who do evil secretly and good openly, in another those who hide the good they do, and do not care if men think they do evil, and also in some things make men think they do evil. Of what use were it to describe and enumerate the keys without explaining in a few words what they are to lock up, and treating of them hereafter as clearly as we can?

oðre wisan ƿa ƿe hie tælað, & [hi] suaðeah ne forlætað; & on oðre
 wisan ƿa ƿe mid sumere unryhtwiltunga beoð færinga hrædlice ofer-
 suiðede, on oðre ƿa ƿe on ƿære synne ealnu weg licgað, mid geðeahhte
 to gebundene; & on oðre wisan ƿa ƿe ƿa lytlan scylda oftrædlice
 5 wyrceað, on oðre wisan ƿa ƿe ƿa lytlan forgáð, & ðeah hwilum ƿa
 maran wyrceað; & on oðre wisan ƿa ƿe nan gód nyllað onginnan, on
 oðre ƿa ƿe hit onginnan willað, & næfre ne geendigað; & on oðre wisan
 ƿa ƿe dearninga yfel doð, & god eawunga, & on oðre wisan ƿa ƿe hira
 gód helað ƿe hie dóð, & ne reccað ðeah menn wenen ƿæt hie yfel don,
 10 & eac mid sumum ðingum gedoð ƿæt menn wenað ƿæt hi yfel don.
 Hu nytt rehton we nu & rimdon ƿa cæga, buton we eac feawum
 wordum ætiewen hwæt hie healden, & sua we swiotoluð mægen
 æfter gereccan?

XXIV. Ðætte on oðre wisan sint to monianne weras, on oðre wif.

15 On oðre wisan sint to manianne weras, on oðre wif. Ða weras
 mon sceal hefiglecor & stiðlecor læran, & ƿa wif leoltlecor; forðæm
 ƿæt ƿa weras higigen to mara[n] byrðenne, & ƿa wif mid oleccunga
 weorðen on gebrohte.

XXV. Ðætte on oðre wisan sint to monianne ƿa iungan, on oðre
 20 ƿa ealdan.

On oðre wisan sint to læranne ƿa iungan, on oðre ƿa ealdan;
 forðæm oftor mid reðre manunga beoð ƿa iungan nytwyrðe gedone,

XXIV. That men are to be admonished in one way, in another
 women.

Men are to be admonished in one way, in another women. Men are
 to be taught more seriously and severely, women more lightly; that
 the men may aspire to a greater burden, and the women be brought
 on with flattery.

XXV. That the young are to be admonished in one way, in another
 the old.

The young are to be taught in one way, in another the old; because
 the young are more often made useful with zealous admonition, and

& ða ealdan mid liðeliere bene, swæ hit awriten is on ðære æwe: Ne ðreata ðu na ðone ealdan, ac healsa hiene swæ ðinne fæder.

XXVI. Dætte on oðre wisan sint to manianne ða welegan, on oðre ða wædlan.

On oðre wisan sint to manianne ða wædlan, on oðre ða welegan. Ða wædlan sint to frebranne & to retanne, ðylæs hie sin to ormode for hiera earfeðum. Ða oðre sint to bregeanne, ðylæs hie sien for hiora wlencium to upahafene. To ðæm wædlan wæs geeweden ðurh Dryhten to ðæm witgan: Ne ondræd ðu ðe, forðæm ðu ne wyrðest gescended. And swiðe hræðe eac æfter ðæm he him olecte, þa he cwæð: Ðu earma, ðu þe art mid ðy storme & mid ðære yste onwend & oferworpen, ðe ic geceas on ðæm ofne þe ðu on wære asoden, ðæt wæs on ðinum iermðum. Ac *sanctus* Paulus ðreade ða welegan, þa he cwæð to his gingran: Sæggeað ðæm welegum gind ðisne middan-geard ðæt hie to ofermodlice ne ðencen, ne to wel ne truwigen ðissum ungewissum welum. Be ðæm we magon swiðe sweotule oncnawan ðæt se eaðmodnesse lareow, ða ða he ymb ða welegan spræc, na ne cwæð: Biddað, ac: Sæggeað, & bebeodað. And eac we magon oncnawan ðæt, ðæt ða earman & ða untruman sint to retanne, & ða ofermodan & ða upahafenan ne sint to weorðianne, ac ða monn sceal swæ micle ma hatan ðonne biddan swæ mon ongit ðæt hie for ðissum worldwlencium bioð swiður upahafene & on ofermettum aðundene. Be ðæm Crist cwæð on his godspelle: Wa eow welegum, þe eower lufu eall and eower tohopa is on eowrum worldwelum, & ne giemað

the old with mild intreaties, as is written in the law: "Rebuke not the old man, but intreat him as thy father."

XXVI. That the rich are to be admonished in one way, in another the poor.

The poor are to be admonished in one way, in another the rich. The poor are to be consoled and cheered, lest they despair too much because of their hardships. The others are to be terrified, lest they be too proud of their magnificence. To the poor man was said through the Lord to the prophet: "Fear not, for thou shalt not be confounded." And soon after he soothed him, saying: "Thou poor man, who art prostrated and thrown over with the storm and whirlwind, I have

& ƿa ealdan mid liƿelicre bene, sua hit awriten is on ƿære æwe : Ne ƿre[a]ta ƿu [no] ƿone ealdan, ac healsa hine sua sua ƿinne fæder.

XXVI. Ðætte on oðre wisan sint to manianne ƿa welegan, on oðre ƿa wædlan.

5 On oðre wisan sint to manianne ƿa wædla[n], on oðre ƿa welegan. Ða wædlan sint to frefranne & to retanne, ƿylæs hi sien to ormode for hira earfeðum. Ða oðre sint to breganne, ƿylæs hi sien for hiera wlencum to úpáhæfene. To ƿæm wædlan wæs gecueden ƿurh Dryhten to ƿæm witgan : Ne ondræd ƿu ƿe, forƿæm ƿu ne weorðesð
 10 gescended. & suiðe hræðe eac æfter ƿæm he him olecte, ƿa he cuæð : Ðu earma, ƿu ƿe eart mid ðy storme & mid ƿære yste onwend & oferworpen, ƿe ic geceas on ƿam ofne ƿe ƿu on wære asoden, ƿæt wæs on ƿinum iermðum. Ac *sanctus* Paulus ƿreade ƿa welegan, ƿa he cuæð to his gingrum : Secgað ƿæm welegum gind ƿisne middangeard
 15 ƿæt hi to ofermodlice ne ƿencen, ne to wel ne truwigigen ƿissum ungewissum welum. Be ƿæm we magon suiðe swutule oncnawan ƿæt se eaðmodnesse lareow, ƿa ƿa he ymb ƿa welegan spræc, na ne cuæð : Biddað, ac : Secgað, & bebeodað. & eac we magon oncnawan ƿæt, ƿæt ƿa earman & ƿa untruman sient to retanne, & ƿa ofermodan & ƿa
 20 úpahafenan ne sient no to weorðianne, ac ƿa mon sceal [swa] micle ma hatan ƿonne biddan sua man ongiet ƿæt hie for ƿissum woruldwlencum bioð suiður úpahafene & on ofermettum aðundene. Be ƿæm Crist cuæð on his godspelle : Waa ieow welegum, ƿe iower lufu eall & eower tohopa is on eowrum woruldwelum, & ne giemað ƿæs

chosen thee in the furnace wherein thou wert melted, that is in thine afflictions." But St. Paul rebuked the rich, when he said to his disciples : "Tell the rich throughout this world that they are not to be too proud in their thoughts, nor trust too much to these uncertain riches." By which we can clearly understand that the teacher of humility, when he spoke of the rich, did not say "Pray," but "Tell, and command." And we can also understand that the poor and weak are to be cheered, and the proud and puffed up are not to be revered, but are to be so much the more commanded rather than intreated the more they are seen to be puffed up because of their worldly magnificence and inflated with pride. Of whom Christ spoke in his Gospel : "Woe to you rich men, whose whole love and hope is in your

ðæs ecean gefean, ac gefioð ealle mode ðisses ondweardan lifes genyhte. Ac ðæs is ðearf ðæt mon ðone frefre þe on ðæm ofne asoden bið his iermða, and se is to ðreatianne & to bregeanne, se þe bið upahafen mid ðy gefean & mid ðy gilpe ðisse worlde; ðætte ða sorgfullan ongieten ðæt him becumað ða welan þe him gehatene sint, ðeah hie hie ðonne giet ne gesion; & eac ða welegan ongieten ðæt[te] ða welan þe hie onlociað & habbað, ðæt hie þa habban ne magon. Ac ðæm lareowe is micel ðearf ðæt he ongiete hwa earm sie, hwa eadig, & hwone he læran seile swæ earmne, & hwone swæ eadigne. Forðæm oft se welega & se wædla habbað swæ gehwierfed hiera ðeawum ðæt se welega bið eaðmod & sorgfull, & se wædla bið upahafen & selfice. Forðæm sceal se lareow swiðe hrædlice wendan his tungan ongean ðæt þe he ongiæt ðæt ðæs monnes ingeðonc bið, forðæm ðæt se earma upahafena sie mid his wordum geðreatod & gescended, ðonne he ongiæt ðæt hiene ne magon his iermða geðreatian & geeaðmedan. Ac swæ micle liðelicor he sceal oleccan ðæm welegan eaðmodan swæ he ongiæt ðæt he eaðmodra bið, ðonne hiene ne magon ða welan forwlencean, þe ælcne ofermodne oðhebbað. & oft eac mon sceal ðone welegan ofermodan to him loccian mid liðelicre olecciunga, forðæm ðæt he hiene to ryhte geweme; forðæm oft hearde wunda bioð mid liðum beðungum gehnescode & gehælede, and eac ða wodðraga ðæs ungewitfullan monnes se læce gestilð & gehælð mid ðæm ðæt he him olecð æfter his agnum willan. Ne sculon we eac forgitan hu hit wæs be Saule ðæm kyninge: ðonne him se wieðerwearda gast on becom, ðonne gefeng David his hearpan, & gestilde his wodðraga mid ðam gligge.

worldly riches; ye care not for the eternal joys, but ye delight with all your heart in the enjoyments of this present life." It is necessary to console him who is melted in the furnace of his miseries, and he is to be rebuked and terrified who is puffed up with the joys and glories of this world; that the sorrowful may understand that the riches which are promised to them will come to them, though they do not see them yet, and also that the rich may understand that they cannot retain the riches they look at and possess. It is very necessary for the teacher to know who is poor, who rich, and whom he is to admonish as a poor, whom as a rich man. Because the rich and the poor man often so change their natures that the rich man is humble and sad, and the poor man is puffed up and conceited. Therefore the teacher must

ecan gefean, ac gefeoð calle mode ðisses andweardan lifes genyhte.
 Ac ðæs is ðearf ðæt mon ðone frefre ðe on ðæm ofne asoden bið his
 iermða, & se is to ðreatiganne & to breganne, se ðe bið úpahafen
 mid ðy gefean & mid ðy gielpe ðisse worulde ; ðætte ða sorgfullan
 5 ongieten ðæt him becumað ða welan ðe him gehatene sint, ðeah hi hi
 ðonne gít ne geseon ; & eac ða welegan ongieten ðætte ða welan ðe
 hie onlociað & habbað, ðæt hie ða habban ne magon. Ac ðæm lareowe
 is micel ðearf ðæt he ongiete hwa earm sie, hwa eadig, & hwone he
 læran scyle sua earmne, & hwane sua eadigne. Forðæm oft se welega
 10 & se wædla habbað sua gehweorfed hira ðeawum ðæt se welega bið
 eaðmod & sorgfull, & se wædla bið úpahæfen & selflice. Forðæm
 sceal se lareow suiðe hrædlice wendan his tungan ongean ðæt ðe
 he ongiæt ðæt ðæs monnes inungeðonc bið, forðæm ðæt se earma
 úpahafena s[i]e mid his wordum geðreatod & gescended, ðonne he ongiæt
 15 ðæt hine ne magon his iermða geðreatigan & gee[a]ðmedan. Ac sua
 micle liðelecor he sceal olecan ðæm welegan eaðmodan sua he ongiæt
 ðæt he eaðmodra bið, ðonne hine ne magon ða welan forwlencean, ðe
 ælene ofermodne oðhebbað. & oft eac mon sceal ðone welegan ofer-
 modan to him loccian mid liðelicre olicunga, forðæm ðæt he hine
 20 to ryhte geweeme ; forðæm oft hearda wunda beoð mid liðum beðen-
 gum gehnescode & gehælede, & eac ða wodðraga ðæs ungewitfullan
 monnes se læce gestilð & gehælð mid ðæm ðæt he him olecð æfter
 his agnum willan. Ne seulon we eac forgietan hu hit wæs be Saúle
 ðam kyninge : ðonne him se wiðerwearda gæsð on becom, ðonne
 25 gefeng Daudid his hearpan, & gestillde his wodðraga mid ðæm glige.

quickly direct his tongue against what he perceives to be the man's
 thoughts, that the poor and proud man may be rebuked and humili-
 ated with his words, when he sees that his miseries are not enough
 to afflict and humble him. But the more gently he must soothe the rich
 and humble man the more humble he sees that he is, when the riches
 which puff up all proud men are not able to make him proud. And often
 also he must attract the rich and proud man with gentle flattery, to
 entice him to goodness ; because severe wounds are often alleviated
 and healed with gentle fomentations, and the physician stills and cures
 the paroxysms of the madman by soothing him according to his own
 desire. We must not forget how it happened to king Saul : when the
 evil spirit came upon him, David took his harp, and stilled his par-

Hwæt mæg ðonne elles taenian Saules ungewitfulnes buton ða upahafenesse ðara welegena? Oððe hwæt is elles getacnod ðurh Daid buton eaðmodlic lif haligra monna? Forðæm ðonne se unclæna gast becom on Saul, Daid ðonne mid his sange gemetgode ða wodðrage Saules. Swæ ðonne, ðonne ðæt mod ðara ricena for upahafenesse bið to ierre gehwierfed, ðonne is cynn ðætte we for hiera modes hælo olecende hie on smyltnesse gebrengen mid ure spræce, swæ swæ Daid dyde Saul mid ðære hearpan. Hwilum eac ðonne mon ðæm ricum cidan sceal, ærest mon sceal sprecan ascende, swelce he be oðrum men sprece & ascige, & gehiere hu he be ðæm deman wille. Ðonne mon ðonne ongiete ðæt he ryhte gedemed hæbbe, & he wene ðæt he ryht be oðrum gedemed hæbbe, ðonne sæcge him mon swiðe gedæftelice for his agnum scyldum, ðylæs ðæt aðundene mod for ðisum hwilendlicum anwalde hit gebelge wið ðone þe him cit, ac ðæt he mid his agnum wisdome & mid his agnum wordum ðone swyran gebigge his agenra ofermetta, ðætte he nane lade ne mæge findan, ac sie swæ mid his agnum wordum gebunden. Forðæm com Naðan to cidanne ðæm kyninge Dauide, & licette, swelce he ymb sumes ðearfan & sumes earmes monnes ryht spræce, & sohte ðæs kyninges dom, & wolde ðæt he ærest hiene be oðrum men gedemde, & siððan gehierde his agne scylde, forðæm ðæt he eft ne meahhte ðæm ilcan dome wiðweðan. & eac se haliga mon ongeat ægðer ge ðæs kyninges scylde ge eac his hatheortnesse & gedyrstignesse, wolde hiene ða ærest gebindan mid his agenre ondetnesse, & forhæl him ðæt he hiene eft ðreatian wolde. Swæ se læce hyt his isern wið ðone mon þe he sniðan wile; wenð, gif he hit him iewe, ðæt he him nylle geðafian ðæt he hiene sniðe. Ac

oxysms with the music. What else can Saul's madness signify but the pride of the rich? Or what else is signified by David but the humble life of holy men? Therefore, when the unclean spirit came on Saul, David with his song alleviated Saul's fit of madness. So, when the mind of the rich through pride is turned to anger, it is proper for us to heal their mind by soothing them and restoring them to tranquillity by our talk, as David did Saul with the harp. Sometimes also, when we have to rebuke a rich man, we must first speak enquiringly, as if we spoke and asked about another man, and hear how he will judge in his case. And when we see that he has judged rightly, and he himself thinks he has judged rightly in the other's case, we can tell him very adroitly, because of his own sins, lest the mind,

Hwæt mæg *ƿonne* elles tacnian Paules ungewitfullnes buton ƿa úpahæfenesse ƿara welegena? Oððe hwæt is elles getacnod ƿurh Dauid buton eaðmodlic lif haligra monna? Forƿæm *ƿonne* se unclæna gæsð becom on Saul, Dauid *ƿonne* mid his sange gemetgode ƿa wodƿrage
5 Saules. Sua *ƿonne*, *ƿonne* ƿæt mod ƿara ricena for úpahæfenesse bið to ierre gehwierfed, *ƿonne* is cynn ƿætte we for hira modes hælo olicende hi on smyltnesse gebringen mid ure spræce, sua sua Dauid dyde Saul mid ƿære hearpan. Hwylum eac *ƿonne* mon ƿæm ricum cidan sceal, æresð mon sceal spreca ascende, suelce he be oðrum menn sprece
10 & ascie, & gehiere hu be ƿæm deman wille. Ðonne mon *ƿonne* ongiete ƿæt he ryhte gedemed hæbbe, & he wene ƿæt he ryht be oðrum gedemed hæbbe, *ƿonne* secge him mon suiðe gedæftelice for his agnum scyldum, ƿylæs ƿæt aðundne mód for ƿissum hwilendlicum anwalde hit gebelge wið ƿone ðe him cit, ac ƿæt he mid his agnum wisdome & mid his
15 agnum wordum ƿone suiran gebiege his agenra ofermetta, ƿætte he nane lade ne mæge findan, ac sie sua mid his agnum wordum gebunden. Forƿæm com Nathan to cidanne ƿæm cyninge Dauide, & licette, suelce he ymb sumes ƿearfan & sumes carmes monnes ryht spræce, & sohte ƿæs cyninges dóm, & wolde ƿæt he æresð
20 hine be oðrum menn gedemde, & siððan gehierde his agne scylde, forƿæm ƿæt he eft ne meahte ƿæm ilcan dome wiðcucðan. & eac se haliga monn [óngeat] ægðer ge ƿæs cyninges scylde ge eac his hath-eor(t)nesse & gedyrstignesse, wolde hine ða æresð gebindan mid his agenre ondetnesse, & forhæl him ƿæt he hine eft ƿreatian wolde. Sua
25 se læce hyd his isern wið ƿone monn ðe he sniðan wile; wenð, gif he hit him iewe, ƿæt he him nylle geðafigean ƿæt he hine sniðe. Ac

puffed up with this transitory authority, be angry with him who rebukes it, and that with his own wisdom and words he may bend the neck of his own pride, that he may not find any excuse, but be thus bound with his own words. Therefore Nathan came to rebuke king David, and pretended to speak of the cause of a poor man, and asked the king's opinion, wishing him first to judge himself by another man, and then hear his own sin, that he might not be able afterwards to dispute the same sentence. And also the holy man perceived both the sin and the hasty temper of the king, and his rashness, and therefore wished first to bind him with his own confession, and concealed from him that he would afterwards rebuke him. So the physician hides his knife from the man he is about to cut, thinking that if he show

grapað swiðe fægre ymbutan ƿæt ƿæt he sniðan wile, & snið swiðe hrædlice. Swæ se witga dyde ðone kyning mid his wordum : ic wene ƿæt he hiene snide slawlicor, gif he him ær sæde ƿæt he hiene sniðan wolde ; ðy hit wæs betre ƿæt he grapude mid ƿæm bispelle ær, ærðonþe he cidde, swæ se læce grapað, & stracað, & hyt his seax & hwett, ærðonþe he stingan wille. Se læce, ðonne he cymð ðone untruman to sniðanne, ærest he sceawað ƿæt cumbl, & siððan hiene tweonað ymb ƿæs untruman geðyld, hwæðer he geðafian mæge ƿæt hiene mon sniðe. Hyt ðonne his læceseax under his claðum oððæt he hiene wundað : wile ƿæt he hit gefrede, ær he hit gesio ; forðæm he wenð, gif he hit ær gesio, ƿæt he hit wille forsacan.

XXVII. Ðætte on oðre wisan sint to manianne ða gladan, on oðre ða unrotan.

On oðre wisan sint to manianne ða bliðan, on oðre ða unrotan. Ðæm oferbliðum is to cyðonne ða unrotnessa ða ƿæræfter cumað, & ƿæm unbliðum sint to cyðonne ða gefean þe him gehatene sint. Geliornigen ða bliðan on ƿære ðreaunga ƿæt hie him ondræden, & gehieren ða unbliðan ða lean ƿæs gefean þe hie tohopiað. To ƿæm bliðan is geeweden : Wa eow þe nu hlehhað, forðæm ge sculon eft wepan. Gehieren eac ða unrotan ðone cwide þe him is to geeweden ðurh ðone ilcan lareow, ƿæt is Crist, he cwæð : Eft ic eow gesio, & ðonne blissiað eowre heortan, & eowerne gefean eow nan mon æt ne genimð. Monige beoð ðeah & eac unbliðe ðara þe for nanum worl(d)-ðingum nahwæðer doð, buton for ƿæs blodes styringe & for lichoman

it him he will not allow him to cut him. But he feels very gently about the part he is going to cut, and cuts very quickly. So the prophet did the king with his words : I think he would not have cut him so soon, if he had told him beforehand that he was going to cut him ; therefore it was better for him to feel with the parable before he rebuked, as the physician feels, and strokes, and hides and whets his knife, before he pierces. When the physician comes to cut the patient, he first examines the swelling, and doubts his patience, whether he will submit to be cut. He hides his lancet under his clothes until he wounds him, wishing him to feel it before he sees it ; for he thinks that if he see it beforehand he will refuse.

grapað suiðe fægref ymbutan ƒæt ƒæt he sniðan wile, & snið swiðe hrædlice. Sua se witga dyde ðone cyning mid his wordum : ic wene ƒæt he hine snide slaulecor, gif he him ær sæde ƒæt he hine sniðan wolde ; ðy hit wæs betref ƒæt he grapude mid ƒæm bispelle, ærðonðe
 5 he cidde, sua se læce grapað, & stracað, & hyt his seax & hwæt, ærðonðe he stingan wille. Se læce, ðonne he cymð ðone untruman to sniðanne, æresð he sceawað ƒæt cumbl, & siððan hine tweonað ymb ƒæs untruman geðyld, hwæðer he geðafian mæge ƒæt hine mon sniðe. Hyt ðonne his læceseax under his claðum oððæt he hine
 0 wundað : wile ƒæt he hit gefrefde, ær he hit geseo ; forðæm he wenð, gif he hit ær geseo, ƒæt he hit wille forsacan.

XXVII. Ðætte on oðref wisan sint to manianne ƒa gladan, on oðref ƒa u[n]rotan.

O[n] oðref wisan sint to man(i)anne ƒa bliðan, on (o)ðref ƒa u[n]rotan.
 5 Ðæm oferbliðum is to cyðanne ƒa unrotnessa ðe ƒæræfter cumað, & ƒam unbliðum sint to cyðanne ƒa gefean ðe him gehatene sindon. Geliornge ƒa bliðan on ðære ðreaunga ƒæt hie him ondræden, & gehieren ƒa unbliðan ƒa lean ƒæs gefean ðe hie tohopiað. To ƒæm bliðan is gecueden : Wa eow ðe nu hliehað, forðam ge sculon eft
 0 wepan. Gehieren eac ƒa unrotan ðone cuide ðe him is to gecueden ðurh ðo[ne] illean lareow, ƒæt is Crist, he cuæð : Eft ic eow geseo, & ðonne blissiað eowref heortan, & eowerne gefean eow nan mon æt ne genimð. Monige beoð ƒeah bliðe & eac unbliðe ƒara ðe for nanum woruldðingum nahwæðer doð, buton for ƒæs blodestyringe & for

XXVII. That the glad are to be admonished in one way, in another the sad.

The cheerful are to be admonished in one way, in another the sad. To the overcheerful is to be shown the sadness which follows, and to the sad the joys which are promised them. Let the cheerful learn from the rebuking to fear, and let the sad hear of the rewards of the joy they hope for. To the cheerful is said : "Woe to you who now laugh, for ye shall afterwards weep." Let the sad also hear the saying which is addressed to them by the same teacher, which is Christ ; he said : "I shall see you again, and your hearts will rejoice, and no man shall deprive you of your joy." Many however are cheerful and sad, not from any worldly cause, but because of the motion of the blood and

medtrymnesse. Swæðeah is ðæm to cyðanne ðæt hie hie warenigen ægðer ge wið ða ungemetlican blisse ge wið ða ungemetlican unrot-nesse, forðæm hiera ægðer astyreð sumne unðeaw, ðeah hie unge-wealdes eumen of ðæs lichoman mettrymnesse. Ðæm oferbliðan oft folgað firenlust, & ðæm unrotan irre. Forðæm is micel niedðearf ðæt mon hiene wið ðæt irre an & wið ða ungemetlican sælða warnige, æc eac wið ðæt þe foreuðre bið, þe ðæræfter cymð, ðæt is firenlust & unryhtlicu irsung, ðæt is ðæt mon irsige on oðerne for his gode. Ðonne is micel ðearf, ðonne him mon ðissa twegea hwæðer ondræt swiður ðonne oðer, & wið ðæt winð, ðæt he swæ swiðe wið ðæt winne swæ he on ðæt oðer ne befealle, þe he him ær læs ondred.

XXVIII. Ðætte on oðre wisan sint to manianne ða ealdormen, on oðre ða hieremen.

On oðre wisan sint ðonne to manianne ða underðioddan, on oðre ða ofergesettan. Ða underðioddan mon sceal swæ læran ðæt hie ealles ne sien genæt ne geiermed, & ða ofergesettan mon sceall swæ manian ðæt se hiera folgoð hiene ne oðhebbe. And ða underðioddan ðæt hie wiers ne don ðonne him mon bebeode, & ða ofergesettan ðæt hie him to unabereðlice ne beoden. And ða underðioddan ðæt hie him eaðmodlice underlicggen, & ða ofergesettan ðæt hie gemetlice him ofer sien, ðæt hie magon eac be ðisse bisene ongietan þe him is to gecweden : Bearn, beo ge underðiodde eowrum ieldrum magum on Dryhtne. Ðæm ofergesettan is to gecweden : Ne gremige ge eowru

bodily weakness. Yet they are to be directed to guard both against immoderate joy and immoderate sadness, because they both stir up some vice, although they arise involuntarily from bodily weakness. The overcheerful are often liable to wantonness, and the sad to anger. Therefore it is very necessary to guard both against anger and excessive prosperity, and also against what is worse, and follows after, which is wantonness and unrighteous anger, that is, being angry with another because of his prosperity. And it is very necessary, when a man dreads either of these two more than the other, and strives against it, that he strive not so earnestly against it as to fall into the other, which he formerly dreaded less.

lichoman medtrymnesse. Suaðeah is ðæm to cyðanne, ðæt hi hie war-
 enigen ægðer ge wið ða ungemetlican blisse ge wið ða ungemetlican
 unrotnesse, forðæm hira ægðer astyreð sumne unðeaw, ðeah hie unge-
 wealdes cumen of ðæs lichoman medtrymnesse. Ðæm oferbliðan oft
 5 folgað firenlusð, & ðæm unrotan ierre. Forðæm is micel niedðearf
 ðæt mon hiene wið ðæt irre án & wið ða ungemetlican sælða warenige,
 ac eac wið ðæt [ðe] forcuðre bið, ðe ðæræfter cymð, ðæt is firenlusð
 & unryhtlicu iersung, ðæt is ðæt mon iersige ón oðerne for his gode.
 Ðonne is micel ðearf, ðonne him mon ðissa tuega hwæðer ondrætt
 0 suiður ðonne oðer, & wið ðæt wienð, ðæt he sua suiðe wið ðæt winne
 sua he on ðæt oðer ne befealle, ðe [he] him ær læs ondréd.

XXVIII. Ðætte on oðre wisan sint to monianne ða caldormen, on
 [o]ðre wisan ða hieremenu.

On oðre wisan sint ðonne to manianne ða underðioddan, on oðre
 5 ða ofergesettan. Ða underðioddan mon sceal [sua] læran ðæt hie el'es
 ne sien genæt ne geirmed, & ða ofersettan mon sceal sua manian
 ðæt se hiera folgoð hine ne oðhebbe. & ða underðioddan ðæt hie
 wiers ne dón ðonne him man bebeode, ond ða ofergeset[t]an ðæt hi
 him to unáberendlice ne beoden. & ða underðioddan ðæt hi him
 0 eaðmodlice underlicgen, & ða ofergesettan ðæt hie gemetlice him ofer
 sien, ðæt hi magon eac be ðisse bisene ongietan ðæt him is to
 gecueden : Bearn, beo ge underðiodde eowrum ieldrum magum on
 Dryhtne. Ðæm ofergeset[t]an is to gecueden : Ne gremigen ge eowru

XXVIII. That the rulers are to be admonished in one way, in
 another the subjects.

The subjects are to be admonished in one way, in another those set
 above others. The subjects are to be so taught as not to be altogether
 troubled or afflicted, and those set above others are to be warned not
 to be puffed up by their authority. The subjects not to behave worse
 than they are commanded to do, and those set above others not to
 command them too intolerably. The subjects to submit to them
 humbly, and those set above others to rule them with moderation, which
 they can also understand from this example, which is addressed to
 them : " Children, be ye subject to your elder kinsmen in the Lord." To
 those set above others is said : " Provoke not your children." Let the

bearn. Geleornigen eac þa bearn ƿæt hie swæ hieren hiera ieldrum swæ swæ hie selfe wieten on hiera ingeƿonce beforan ƿæs diglan Deman eagam ƿæt hie hit for Gode doon, & æt Gode þa lean habban willen. Geleornigen eac þa fædras & þa hlafordas ƿæt hie wel libbende gode bisene astellen ƿæm þe him underƿiedde sien. Eac sculon wiotan þa ofer oðre gesettan ƿæt ƿæt hie unaliefedes ƿurhteoð, & oðre menn be ƿæm biseniað, swæ manigra wita hie beoð wyrðe beforan ƿæm oðrum swæ swæ hie manna on wón gebrohten, buton he eft self geswice, & swæ manige gecierre swæ he mæst mæge. Forƿæm him is swiðe micel ƿearf ƿæt he swæ micle wærligor hiene healde, wið scylda swæ he geara wietan mæg ƿæt he no ana ne forwierð, ƿonne he oðrum yfle bysene steleð. Eac sint to manianne þa underƿieddan & þa anlepan menn þe æmtige beoð ƿæs ƿæt hie for oðre menn swincen, ƿæt hie huru hie selfe gehealden swæ micle ma swa hie æmettegran beoð ƿonne oðre men, ƿylæs hie eft weorðen ƿearlwislicor gedemde ƿonne oðre men. Ða ofer oðre gesettan sint to manianne ƿæt hie for hiera hieremonnum [hieremonna] gedwolan ne weorðen gedemde, ƿonne hie wenað ƿæt hie self (*om.*) hiera selfra gewyrhtum sien clæne. Se æmettega & se anlepa is to manianne ƿæt he swæ micle sorgfulra sie ymb hiene selfne, & swæ micle swiður swince swæ hiene læs oðerra monna giemen bisgað. Ða ofergesettan sint to monianne ƿæt hie swæ oðerra manna giemenne gefyllen, ƿæt hie hie selfe ne forlæten, & eft ymb (*om.*) hie selfe swæ geornfulle sien ƿæt hie to slawlice ƿara ne giemen þe him befæste sien. Ac ƿæm þe ƿonne æmettig bið his agenne willan to wyrceanne, to ƿæm is gecweden : Ðu slawa, ga ðe to æmethylle, &

children also learn so to obey their elders, as they themselves know in their hearts before the eyes of the unseen Judge, that they do it for the sake of God, and desire the reward from God. Let the fathers and lords also learn by their good lives to set a good example to their subjects. Those who are set above others must also know that whatever unlawful actions they perform, and thereby set an example to other men, they are worthy of as many punishments more than the others as they have led men astray, unless they afterwards cease, and convert as many as they can. Therefore it is very necessary for him to abstain from sins so much the more carefully as he clearly is able to understand that he does not perish alone when he sets others a bad example. Also the subjects and single men who are not obliged to labour for others are

bearn. Geleornigen eac ða bearn ðæt hi sua hieren hira ieldrum
sua sua hie selfe wieten on hira inngeðonce beforan ðæs dieglan
Deman eagum ðæt hi hit for Gode dón, & æt Gode ða lean habban
willen. Geleornigen eac ða fæderas & ða hlafardas ðæt hie wel lib-
5 ben[de] gode bisene astellen ðæm ðe him underðiedde sien. Eac sculun
wietan ða ofer óðre gesettan ðæt ðæt hie unaliefedes ðurhteod, & oðre
men bi ðam bieseniað, sua manegra wieta hie beoð wyrðe beforan
ðæm oðrum sua sua he monna on wón gebrohte, buton he eft self
gesuice, & sua monige gecierre sua he mæsð mæge. Forðæm [him]
0 is suiðe micel ðearf ðæt he sua micle wærlicor hine healde wið
scylda swa he gere witan mæg ðæt he no ana ne forwierð, ðonne he
oðrum yfele bisene steleð. Eac sint to manianne ða underðioddan &
ða anlepan menn ðe æmtige beoð ðæs ðæt hie for oðre menn suinceu,
ðæt hie huru hie selfe gehealden sua micle ma sua hie æmetegran
5 beoð ðonne oðre menn, ðylæs hie eft wyrðen ðearlwislecor gedemede
ðonne oðre menn. Ða ofer oðre gesettan sint to manianne ðæt hie
for hira monna gedwolan ne weorðen gedemde, ðonne hie wenað
ðæt hie hira selfra gewyrhtu sien clæne. Se æmetiga & se a[n]lipa
is to manianne ðæt he sua micle sorgfulra sie ymb hine selfne,
10 & sua micle suiður suince sua hine læs oðerra monna giemen
bisegað. Ða ofergesettan sint to monianne ðæt hie sua oðerra
monna giemenne gefyllen, ðæt hie hie selfe ne forlæten, ond eft hie
selfe sua geornfulle sien ðæt hie to slawlice ðara ne giemen ðe him
befæste sien. Ac ðam ðe ðonne æmetig bið his agenne willan to
15 wyrcean(n)e, to ðæm [is] gecueden : Ðu slawa, ga ðe to æmetthylle,

to be admonished to restrain themselves so much the more as they are
freer than other men, lest they be afterwards more severely judged
than other men. Those who are set above others are to be warned,
lest they be judged after the errors of their subjects, thinking that
they are pure by their own merits. The unoccupied and the single
man is to be warned to be so much the more careful of himself, and
so much the more laborious, as the care of other men engages him less.
Those in authority are to be warned so to take charge of other men as
not to neglect themselves; on the other hand, not to be so careful of
themselves as to care too sluggishly for those who are entrusted to them.
But to him who is at liberty to carry out his own will is said: "Thou
sluggard, go to an anthill, and observe their proceedings, and learn

giem hu hie doð, & leorna ðær wisdom. Ða ðonne þe ofer oðre bion seulon sint swiðe egeslice gemanode mid ðy worde þe man cwæð: Sumu min, gif ðu hwæt gehættest for ðinne freond, ðonne hafast ðu oðrum (*om.*) men (*om.*) ðin wed gescald, & ðu bist ðonne gebunden mid ðæm wordum ðines agnes muðes, & gehæft mid ðinre agenre spræce. Hwelc magon bion maran gehat ðonne mon gehate for his freond ðæt he underfó his saule on his pleoh? Ðæt is swelce he hæbbe befæst his hond oðrum menn, ðonne he gebint hiene selfne to him mid his wordum ðæt he sceal niede ða giemenne & ða geornfulnessse ymb ðone habban ðe he ær ne ðorfte, forðæm he hiene hæfð ðonne gehæftne mid his agnum wordum, swelce he sie mid grine gefangen, ðæt he hiene sceal niede tela læran. Ðy him is micel ðearf, ðonne he tela lærð, ðæt he eac tela dó, & his lif on nan oðer ne wende, on oðer he lærð. Forðæm he eft sceal beforan ðæm ðearlwisan Deman mid gerecliere race gerececan ðæt he ðæt ilce self dyde þe he oðre men lærde. Ond eft swiðe hræðe æfter ðæm se ilca Salomon cwæð: Dó, min. sunu, swæ ic ðe lære: alies ðe selfne; forðon ðu eart on borg gegan ðinum friend. Ac iern nu & onette, awece hiene. Ne geðafa ðu ðinum eagum ðæt hie slapige, ne ne hnappigen ðine bræwas. Swæ hwa ðonne swæ his lif to bisene bið oðrum monnum geset, ne sceal he no ðæt an don ðæt he ana wacige, ac he sceal eac his friend wreccean. Ne ðynce him no genoh ðæt he ana wel libbe, butan eac ða þe he fore beon sceal from ðære slæwðe his synna atio. Ðæt is swiðe wel ðær gecweden: Ne slapige no ðin eagan, ne ne hnappigen ðine bræwas. Ðæt is ðonne ðæt mon his eagan læte slapan [slapigen] ðæt mon for his

there wisdom." Those who are to be above others are very terribly warned with the words which were said: "My son, if thou promisest aught for thy friend, thou hast given thy pledge, and thou art bound with the words of thine own mouth, and held by thine own speech." What greater promise can a man make for his friend than that of accepting his soul at his own risk? It is like committing his hand to another, when he binds himself to him with his words that he will necessarily be careful and zealous about him for whom it was not necessary before, because he holds him with his own words, as if he were caught in a trap, and he is obliged to teach him well. Therefore it is very necessary for him, when he teaches well, also to act well,

& giem hu hie doð, & leorna ðær wisdóm. Ða ðonne ðe ofer oðre
 bion sculon sint suiðe egeslice gemanode mid ðy worde ðe mon cuæð :
 Sunu min, gif ðu hwæt gehætst for ðinne freond, ðonne hafas ðu ðin
 we[d] geseald, & ðu bist ðonne gebunden mid ðæm wordum ðines
 5 agnes muðes, & gehæft mid ði[n]re agenre spræce. Hwele magon
 beon maran gehat ðonne mon gehate for his freond ðæt he underfoo
 his saule on his pleoh ? Ðæt is suelce he hæbbe befæsð his hond
 oðrum menn, ðonne he gebint hine selfne to him mid his wordum
 ðæt he sceal niede ða giemenne & [ða] geornfulnesse ymb ðone
 10 habban ðe he ær ne ðorfte, forðæm he hine hæfð ðonne gehæftne mid
 his agnum wordum, suelce he sie mid grine gefangen, ðæt he hine
 sceal nide tela læran. Ðy him is micel ðearf, ðonne he tela lærð,
 ðæt he eac tela doo, & his lif ón nan oðer ne wende, on oðer he
 lærð. Forðæm he eft sceal beforan ðæm ðearlwisan Deman mid
 15 gereccelicre rake gereccan ðæt he ðæt ilce self dyde ðe he oðre menn
 lærde. Ond eft suið(e) hraðe [æfter ðæm] se ilca Salomon cuæð : Dó,
 min sunu, sua ic ðe lære : alies ðe selfne ; forðæm ðu eart on borg
 began ðinum friend. Ac iern nu & onette, awece hine. Ne geðafa
 ðu ðinum e[a]gum ðæt hie slapige, ne ne hnappigen ðine bræwas. Sua
 20 hwa ðonne sua his lif to bie[sene bið] oðrum monnum geset, ne sceal
 he no ðæt an dón ðæt he ana wacie, ac he sceal eac his friend wreccan.
 Ne ðynce him no genog ðæt he ana wel libbe, buton eac ða ðe he
 fore beon sceal from ðære slæwðe his synna atio. Ðæt is sui(ðe) wel
 ðær gecueden : Ne slapige no ðin eage, ne ne hnappigen ðine bræwas.
 25 Ðæt is ðonne ðæt mon his eage læte slapian ðæt mon for his un-

without perverting his life contrary to his teaching. Therefore he will afterwards have to prove at length before the severe Judge that he himself performed what he taught others. And again, very soon after the same Solomon said : "Do, my son, as I advise thee : free thyself ; because thou hast pledged thyself to thy friend. But run now, and hasten, arouse him. Suffer not thine eyes to sleep, nor let thine eyelids doze." Whoever, then, makes his life an example to others must not only himself keep awake, but must also arouse his friend. Let him not think it enough that he only live well, but he must also draw away those he is set over from the sloth of their sins. It is very well said : "Let not thine eye sleep, nor thine eyelids

unwisdomes & for his swongornesse ne mæge ongietaþ þa unðeawas þara ðe him underðiodde bioð. Ac ðonne hnæppiað ure bræwas, ðonne we hwæthwugu stiorwierðes ongietað on þa þe us underðiedde bioð, & we gebærað for ure recceliste swelce we hit nyten; ðonne hnappige we. Ac ðonne we slapað-fæste, ðonne we nohwæðer ne hit wietan nyllað ne hit betan nyllað, ne furðum ne recceað hwæðer we hit ó wieten [óngitan], ðeah we hit gecnawan cunnen. Ne slæpð se no fæste, ac hnappað, se þe gecnawan mæg hwæt tælwierðe bið, & swæðeah for his modes swongornesse oððe recceliste forwandað ðæt he bete & ðreage his hieremen be ðæs gyltes andefene. Ærest mon hnappað; gif he ðonne ðære hnappunge ne geswicð [suicð], ðonne hnappað he oð he wierð on fæstum slæpe. Swæ eac oft gebyreð ðæm þe fore oðre men bion sceal, ðonne he hwele yfel ongietað, & ðæt nyle onweg aceorfan, ðæt ðonne æt nihstan hit wierð to gewunan ðæt he hit ne mæg gebetan, ne furðum ongietaþ ðæt hit ænig yfel sie. Ac þa sint to manianne þe for oðre bion sculon, ðæt hie geornfullice [geornlice] þa ymb sion þe hie ofer beon sculon, ðæt hie mid ðære geornfulnessse geearnigen ðæt hie sien ðæm hefonlican neatum gelice: þa wæron geeawde, swæ hit awriten is ðæt hie wæron ymb eall utan mid eagum besett, & eac inmane eagna full. Swæ hit is cynn ðætte þa sien þe for[e] oðre beon sculon, ðæt hie ægðer hæbben eagan innan ge utan, ðæt hie mægen ðæm incundan Deman on hiera agnum ingeðonce lician, & eac utane mid godum bisnum hiera agnes lifes hieremonnum bisenigen, & ðætte tælwierðes on him sie, ðæt hie ðæt tælen, & hie forðæm ðreatigen [ðreagen]. Ða underðioddan sint to manianne ðæt hie þara unðeawas

doze." A man lets his eye sleep, when from folly and sloth he cannot perceive the vices of his subjects. Our eyelids doze, when we perceive something worthy of correction in our subjects, and from indifference we feign not to know it; then we doze. We are fast asleep, when we will neither acknowledge nor attempt to improve it, nor indeed care to notice it, though we are able to know it. He is not fast asleep, but dozes, who is able to know what is worthy of reproof, and yet from sloth of mind or indifference hesitates reforming and reproving his subjects in proportion to their guilt. At first he dozes; if he does not stop dozing, he dozes until he falls fast asleep. Thus also it often happens to him who has to rule others, that, when he perceives any

wisdome & for his suongornesse ne mæge ongietan ða unðeawas
 ðara ðe him underðiedde beoð. Ac ðonne hnæppiað ure bræwas,
 ðonne we hwæthwugu steor[weor]ðes ongietað on ða ðe us under-
 ðiedde beoð, & we gebærað for ure receliesðe swelce we hit nyten ;
 5 ðonne hnappige we. Ac ðonne we slapað fæste, ðonne we nohwæðer
 ne hit witan nyllað ne hit betan nyllað, ne furðum ne re[c]cað hwæðer
 we hit ongieten, ðeah we hit gecnawan cunnen. Ne slæpð se no fæsðe,
 ac hnappað, se ðe gecnawan mæg hwæt tælwierðe bið, & suaðeah
 for his modes swongornesse oððe recelieste forwandað ðæt he bete &
 10 ðreage his hieremenn be ðæs gyltes andefne. Æresð mon hnappað ;
 gif he ðonne ðære hnappunge ne swicð, ðonne hnappað he oð he
 wierð on fæstum slæpe. Sua eac oft gebyreð ðæm ðe for oðre menn
 beon sceal, ðonne he hwele yfel ongiett, & ðæt nyle aweg aceorfan,
 ðæt ðonne æt niehstan hit wyrð to gewunan ðæt he hit ne mæg
 15 gebetan, ne furðum ongietan ðæt hit ænig yfel sie. Ac ða sint to
 manianne ðe fore oðre beon sculan, ðæt hie geornlice ða ymb sion ðe
 hie ofer beon sculon, ðæt hie ðære geornfulnessse geearnigen ðæt hie
 sien ðæm hefonlicum neatum gelice : ða wæron geiewde, sua hit
 awriten is ðæt hie wæron ymb eal utan mid eagum besett, & eac
 20 innan eageana full. Sua hit is cynn ðætte ða sien ðe fore oðre beon
 sculon, ðæt hie ægðer hæbben eagan innan ge utan, ðæt hi mægen
 ðæm inneundan Deman on hira agnum inngedonce lician, & eac utane
 mid godum bisenum hiera agnes lifes hieremonnum bisenigen,
 & ðætte tælwyrðes [on him] sie, ðæt hie ðæt tælen, & hie forðæm
 25 ðreagen. Ða underðioddan sint to manianne ðæt hie ðara unðeawas

evil, and will not cut it away, he soon gets into the habit of not being able to reform it, or indeed perceiving that it is an evil at all. But those who have to rule others are to be admonished to tend those carefully whom they are to be above, that by their zeal they may merit comparison with the heavenly beasts : it is written that they appeared to be covered outside with eyes, and also full of eyes inside. So also ought they to be who are to rule others, having eyes both inside and outside, that they may please the inner Judge in their own thoughts, and also externally with the good examples of their own life set an example for their subjects, and blame what is blameworthy in them, and rebuke them for it. The subjects are to be warned

þe him ofergesette bioð to swiðe & to ðristlice ne eahtigen, ðeah hie ryhte spræce hæbben hiera yfel on him to tælonne; ðylæs hie for þære ryhtlæcinge weorðen upahafene, & on ofermetto gewieten. Ac hie sint swiðe georne to manianne ðæt hie for hiera unðeawum hie ne forsion, ne no ðy swiður wið hie ne ðristlæcen. Ac gif hie hwæt swæ healicra yfla on him ongieten ðæt hie hit niede spreca scielen, ðonne don hie ðæt swiðe diegelice betweohx him, & ðeah for Godes ege under ðæm gioke his hlaforddomes ðurhwunigen & hiene for Godes ege weorðigen, swæ mon hlaford sceal. Ac gif we nu onginnað rececan ongemong ðisum ymbe Dauides dæda sume, ðonne magon we ðis spell ðy openlicor gerececan. Hit gelomp æt sumum cirre ðæt he wæs gehyd on anum eorðscræfe mid his monnum. Ða Saul hiene wolde secean uppe on ðæm munte, ða for he forð bie ðæm scræfe ðe he oninnan wæs, & he his ðær no ne wende. Ða gewearð hiene ðæt he gecierde im to ðæm scræfe, & wolde him ðær gan to feltune. Ða wæs ðærinne se ilca Daudid mid his monnum, þe lange ær his ehtnesse earfoðlice ðolode. Ða clipodon his ðegnas him to, & hiene bædon, & geornlice lærdon ðæt he hiene ofsloge. Ac he him sona ondwyrd, & him swiðe stiernlice stierde, & cwæð ðæt hit no gedafenlic nære ðæt hie slogen Gode gehalgodne kyning, & aras ðeah up, & bestæl hiene to him, & forcearf his mentles ænne læppan to tacne ðæt he his geweald ahte. Hwæt tacnað us ðonne Saul buton yfle hlafordas? Oððe hwæt Daudid buton gode ðeawas? Swæ swæ Saul elles ne meahhte his wambe geclæsnian buton he to feltune eode, swæ eac ne magon ða yfelan hlafordas, ðonne hie underfoð yfle geðohtas

not to discuss the faults of their superiors too much or too boldly, even though they have good cause to blame their faults, lest for their criticisms they be elated and fall into pride. But they are to be warned very earnestly not to despise them for their faults, nor become more presumptuous towards them on that account. But if they see any fault in them so serious that they are obliged to mention it, let them do it very secretly among themselves, and yet for the fear of God continue under the yoke of their rule, and reverence them for the fear of God, as one is bound to reverence one's lord. But if, in the meanwhile, we begin to narrate some of David's deeds, we shall make the argument clearer. It happened once that he was hid in a cave with his men. Saul, wishing to seek him up in the hills, passed by

5 ðe him ofergesette bioð to suiðe & to ðrisðlice ne eahtigen, ðeah hie
 ryhte spræce hæbben hiera yfel on him to tælanne; ðylæs hie for ðære
 ryhtlæcinge weorðen úpahæfene, & on ofermetto gewiten. Ac hie
 sient suiðe georne to maniganne ðæt hi for hira unðeawum hie ne
 10 forsion, ne no ðy suiður wið hi ne ðrisðlæcen. Ac gif h[i]e hwæt
 sua healicra yfela on him ongieten ðæt hie hit niede sprecau scylen,
 ðonne don hie ðæt suiðe diegellice betweoxn him, & ðeah for Godes
 ege under ðæm geoke his hlaforddomes ðurhwunigen & hine for Godes
 ege weorðigen, sua mon hlaford sceal. Ac gif we nu onginnað
 15 ræcan ongemong ðissum ymbe Dauides dæda sume, ðonne magon we
 ðis spel ðe openlicor gerecean. Hit gelamp æt sumum cierre ðæt
 he wæs gehyd on anum eorðscræfe mid his monnum. Ða Saul hine
 wolde secean uppe on ðæm munte, ða for he forð bi ðæm scræfe ðæt
 he oninnan wæs, & he his ðær no ne wende. Ða gewearð hine
 20 ðæt he gecierde inn to ðæm scræfe, & wolde him ðær gán to feltune.
 Ða wæs ðærinne se ilca Daid mid his monnum, ðe longe ær his
 ehtnesse earfoðlice ðolade. Ða cleopedon his ðegnas him to, & hine
 bædon, & geornlice lærdon ðæt he hine ofsloge. Ac he him sona
 ondwyrd, & him suiðe stiernlice stierde, & euæð ðæt hit no gedæfenlic
 25 nære ðæt hie slogon Gode gehalgodne kyning, & aras ðeah úp, &
 bestæl hine to him, & forcearf his mentles ænne læppan to tacne ðæt
 he his geweld ahte. Hwæt tacnað us ðonne Saul buton yfle hla-
 furdas? Oððe hwæt Daid buton gode ðeowas? Swa sua Saul elles
 ne meahhte his wambe geclænsigan buton he to feltune eode, sua eac
 25 ne magon ða yflan hlafurdas, ðonne hie underfóð ða yflan geðohtas

the cave he was in, not thinking he was there. Then it happened
 that he went into the cave, wishing to go to stool there. And inside
 was the same David with his men who had long suffered the hardships
 of his persecutions. Then his followers called to him, and entreated,
 and eagerly advised him to kill him. But he soon answered, and
 very sternly forbade them, saying that it was not befitting to slay
 a king consecrated to God, yet arose, and stole to him, and cut off
 a corner of his coat, as a sign of having had him in his power. What
 is signified to us by Saul but bad masters? Or by David but good
 servants? As Saul could not purge his stomach without going to
 stool, so also bad masters, when they receive evil thoughts in their
 heart, cannot dismiss them without their bursting forth in foul

æt hiera heortan, ƿa ær alætan ær hie utaberstað on fullicum weorcum. Swæ swæ Dauid forbær ƿæt he Saul ne dorste ofslean for Godes ege & for ðæm ealdum treowum, swæ doð þa æltæwan mod ƿara godra esna. Hie forberað æghwelce unryhte tælinge : swæ swæ Dauid forbær ƿæt he ne slog Saul (*om.*) mid his sweorde [Saul], swæ hie forberað ƿæt hie mid ðæm sweorde hiera tungna tælinge ne sleað hiera hlafordes ƿeawas, ƿeah hie wieten ƿæt hie ealles æltæwe ne sien. Ac gif hie ƿonne eallunga forberan ne mægen for hiera agnum unƿeawum & for hiera ungestæððignesse ƿæt hie hit ne sciren, ƿonne sprecen hie ymbe his þa læstan unƿeawas & ƿæt ƿeah swiðe diegollice. Swæ swæ Dauid cearf swiðe diegellice swiðe lytelne læppan of Saules mentelle his eald-hlafordes, swæ doð ƿa þe hiera hlafordas diegellice tælað, & ƿeah swæ swæ hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige ƿæt he for his agnum unƿeawum on ƿa tælinge his hlafordes befó, ƿonne sceal he hiene selfne swiðe swiðlice forðæm tælan & ƿara læstena worda hreowsian. Forðon hit is awriten ƿætte Dauid, ƿa he ƿone læppan foreorfedne hæfde, ƿæt he sloge on his heortan, & swiðe swiðlice hreowsode ƿæt he him æfre swæ ungerisenlice geðenian sceolde, ƿeah his ðegnas hiene lærdon ƿæt he hiene mid his sweorde sloge. Swæ seule gehwele mon forberan ƿæt he mid ðæm sweorde his tungan his hlaford ne slea ; ƿæt is, ƿeah he hiene mid ryhte tælan mæge, ƿæt he hit ne do. Gif him ƿonne weas [wealdes] gebyrige oððe ungewealdes ƿæt he on ƿæs hwæt befoo ƿe wið his willan sie, ƿeah hit on ðæm ealra læstan ðingum sie, ƿeah him is ðearf ƿæt he his heortan & his mod mid hreowsunga swiðe pinige, & his agena scylda ongiete, & him selfum

works. As David forbore slaying Saul for the fear of God and his old allegiance, so do the pious minds of good servants. They abstain from all unrighteous blame : as David forbore slaying Saul with his sword, so do they forbear slaying with the sword of their tongue's blame the reputation of their lord, although they know that it is not altogether perfect. But if they cannot altogether abstain from proclaiming it, because of their own faults and their frivolity, let them speak of his most trifling faults, and that very secretly. As David very secretly cut off a very small corner of Saul's coat, his liege lord, so do those who secretly blame their lords, and yet so that it does not injure or annoy them. But if any one happen to engage in blaming his lord, because of his own

æt hiera heortan, ƿa ær alætan ær hie utaberstað on fullicum weorcum.
 Sua sua Dauid forbær ƿæt he Saul ne dorste ofslean for Godes ege
 & for ƿæm ealdum treowum, sua doð ƿa æltæwan mōd ƿara godra esna.
 Hie forberað æghwelce unryhte tælinge : sua sua Dauit forbær ƿæt
 5 he ne slog mid his sueorde Saul, sua hie forberað ƿæt hie mid
 ƿæm sueorde hiera tungna tælinge ne sleað hira hlafurdes ƿeawas,
 ƿeah hie wieten ƿæt hie elles æltæwe ne sīn. Ac gif he ƿonne
 eallunge forberan ne mæg for hira agnum unƿeawum & for hiera
 ungestæðdignesse ƿæt hie hit ne sciren, ƿonne sprecen hie ymbe his
 10 ƿa læstan unƿeawas & ƿæt ƿeah suiƿe diogollice. Sua sua Dauid
 cearf swiƿe digellice suiƿe lytelne læppan of Saules mentle his eald-
 hlafordes, sua dōð ƿa ƿe hira hlafordas diegellice tælað, & ƿeah sua
 sua hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige ƿæt he
 for his agnum unƿeawum on ƿa tælinge his hlafordes befoo, ƿonne sceal
 15 he hine selfne suiƿe suiðlice forƿæm tælan & ƿara læstena worda
 hreowsian. Forƿæm [hit] is awriten ƿætte Dauid, ƿa he ƿone
 læppan forcorfenne hæfde, ƿæt he sloge on his heortan, & suiƿe suiðlice
 hreowsade ƿæt he him æfre sua ungeriesenlice geƿenigan sceolde, ƿeah
 his ƿegnas hine ær lærdon ƿæt he hine mid his sweorde sloge. Swa
 20 scyle gehwelc mon forberan ƿæt he mid ƿæm sweorde his tungan his
 hlaford ne slea ; ƿæt is, ƿeah he hine mid ryhte tælan mæge, ƿæt he
 hit ne doo. Gif him ƿonne gewealdes gebyrige oððe ungewealdes ƿæt
 on ƿæs hwæt befoo ƿe wið his willan sie, ƿeah hit on ƿæm ealra læstan
 [ðingum] sie, ƿeah him is ƿearf ƿæt he his heortan & his mod mid
 25 hreowsunga suiƿe p[i]nige, & his agena scylda ongiete, & him selfum

faults, he must blame himself very severely for it, and regret the most trifling words. Therefore it is written that David, when he had cut off the skirt, struck his heart, and very bitterly repented ever having served him so unbecomingly, although his followers had advised him before to slay him with his sword. So let every one forbear slaying his lord with the sword of his tongue ; that is, though he have reason to blame him, that he is not to do so. If he happen, then, voluntarily or involuntarily to engage in anything against his will, although it be in a most trifling affair, it is necessary that he severely punish his heart and mind with repentance, and perceive his own sins, and sentence himself to such a punishment as he thinks his lord would

deme swele wite swelee he wene ƿæt his hlaƿord him deman wolde, gif he hit wieste ; for ƿæm ƿonne we agyltað wið ƿa hlaƿordas, ƿonne agylte we wið ƿone God þe hlaƿordscipe gescop. Be ƿæm ilcan cwæð Moyses ; ƿa he gehierde ƿæt ƿæt folc mænde to him & Arone ymb hiera earfoðu, ƿa cwæð he : Hwæt is eower murcung wið unc ? Hwæt sint wit ? Wið God ge doð ƿæt ge doð.

XXIX. Ðætte on oðre wisan sint to manianne ƿa hlaƿordas, on oðre ƿa ƿegnas & eac ƿa ƿeowas.

On oðre wisan sint to manianne þa ƿeowas, on oðre ƿa hlaƿordas. Ða ƿeowas sint to manianne ƿæt hie simle on him hæbben ƿa eaðmodnesse wið hiera hlaƿordas. Ða hlaƿordas sint to manianne ƿæt hie [næfre] ne forgieten hu geliie hiera geeynd is, & hu gelice hie sint geseapene ƿæm ƿeowum. Ða ƿeowas sint to manianne ƿætte hie hiera hlaƿordas ne forsion. Hiera hlaƿordas hie forsið, gif hie his willan & his bebodu forhygeað. Ðæm hlaƿordum is eac to eyƿanne ƿætte hie wið Gode ofermodgiað for his agenre gife, gif hie ne ongietað ƿæt þa bioð hiera gelican & hiera eƿngemæcean on hiera geeynde, ƿa þe him underðiedde bioð ƿurh Godes gesceafte. Ðæm ƿeowan is to eyƿonne ƿæt he wiete ƿæt he nis freoh wið his hlaƿord. Ðæm hlaƿorde is to eyƿonne ƿæt he ongitte ƿæt he is eƿnƿeow his ƿeowe. Ðæm ƿeowan is beboden, & ƿus to cweden : Bioð ge underðiedde eowrum worldhlaƿordum. And eft hit is gecweden : Ælc ƿara þe sie under ƿæm geoke hlaƿordsciepes, he seeal his hlaƿord æghwelcere are & weorðsciepes wurðne onmunan. And eft hit is gecweden : Ge hlaƿordas, doð ge eowrum monnum ƿæt ilce

sentence him to, if he knew it ; for when we sin against our lords, we sin against the God who created authority. Moses spoke about the same ; when he heard how the people complained to him and Aaron of their hardships, he said : “ What is your murmuring against us ? What are we ? Against God ye do what ye do.”

XXIX. That masters are to be admonished in one way, in another servants and also slaves.

Servants are to be admonished in one way, in another masters. Servants are to be admonished always to preserve humility towards their masters. Masters are to be admonished never to forget how similar their nature is, and how similarly to the servants they are created. Servants

deme suele wite suelece he wene ƿæt his hlaford him deman wolde, gif he hit wiste ; forƿæm ƿonne we ágyldað wið ƿa hlafordas, ƿonne agylte we wi(ð) ƿone God ƿe hlafordscipe gescop. Be ƿæm ilcan cuæð Moyses ; ƿa he gehierde ƿæt ƿæt folc mænde to him Arone ymb 5 hiera earfeðo, ƿa cuæð he : Hwæt is eower murcung wið unc ? Hwæt sint wit ? Wið God ge doð ƿæt ge dooð.

XXIX. Ðætte on oðre wisan sint to manianne ƿa hlafordas, on oðre wisan ƿa ƿeornas & eac ƿa ƿeowas.

On oðre wisan sint to manianne ƿa ƿeowas, on oðre ƿa hlafordas. 10 Ða ƿeowas sint to manianne ƿæt hie simle on him hæbben ƿa eaðmodnesse wið hira hlafordas. Ða hlafordas sint to manianne ƿæt hie næfre ne forgieten hu gelic hira [ge]cynd is, & hu gelice hi sint gesceapene ƿæm ƿiowum. Ða ƿiowas sint to monianne ƿætte hie hiera hlafordas ne forsion. Hiera hlafordas hi forsioð, gif hie his willan & his 15 bebodu forhyggeað. Ðam hlafordum is eac to cyðanne ƿætte hie wið Gode ofermodgiað for his agenre giefe, gif hie ne ongietað ƿæt ƿa beoð hira gelican & hira efnagemæccan on hira gecynde, ƿa ƿe him underðiedde beoð ƿurh Godes gesceafte. (Ðæm ƿeowan is to cyðonne ƿæt he wiete ƿæt he nis freoh wið his hlaford.) Ðæm hlaforde is to cyðanne ƿæt he 20 ongiete ƿæt he is efnweow his ƿeowe. Ðæm ƿeowan is beboden, & ƿus to cueden : Beoð ge underweodde eowrum woroldhlafordum. & eft hit i[s] gecueden : Ælc ƿara ƿe sie under [ƿæm] gioke hlafordscipes, he sceal his hlaford æghwelcere are & weorðscipes wierðne onmunan. & eft hit is gecueden : Ge hlafordas, doð ge eowrum monnum ƿæt ilce

are to be admonished not to despise their masters. They despise their masters, if they neglect their will and commands. It is also to be made known also to the masters that they are presumptuous towards God for his own gift, if they do not understand that those who are subject to them by the dispensation of God are equals and associates in their nature. The servant is to be told to know that he is not independent of his master. It is to be made known to the master that he is to understand that he is the fellow-servant of his servant. The servant is commanded, and thus addressed : " Be subject to your worldly masters." And again, it is said : " All who are under the yoke of authority must hold their masters worthy of all honour and respect." And again, it is said : " Ye masters, do the same to your men after their measure,

be hiora andefene & gemetgiað ðone ðrean ; geðenceað ðæt ægðer ge hiora hlaford ge eower is on hefonum.

XXX. Ðætte on oðre wisan sint to manianne ða dolan, on oðre ða wisan.

On oðre wisan sint to manianne ða þe ðisse worlde lotwrenceas cunnon, & ða lufiað, on oðre ða medwisan. Ða lytgan sint to manianne ðæt hie oferhyegen ðæt hie ðær wieton, ða samwisan sint to manianne ðæt hie wilnien to wiotonne ðæt ðæt hie nyton. Ðæm lytegan is ærest to beleanne hiora selflice, ðæt hie ne wenen ðæt hie sin wise. On ðæm medwisan is to trymmianne swæ hwæt swæ hie ongietan mægen ðæs godcundan wisdomes, forðon, ðonne hie nane wuht ne ofermodgiað, ðonne bioð ða heortan swiðe gearwe wisdomes to onfonne. Ac ymb ða lytegan we sculon swiðe swiðe swincan ðæt hie ðone wisdom forlæten þe him selfum ðyncð ðætte wisdom sie, & fôn to ðæm Godes wisdomes þe him dysig ðyncð. Ne ðearf mon no ðone medwisan læran ðæt hie ða lotwrenceas forlæte, forðonþe he hie næfð. Forðæm him is micle ieðre to gestiganne on ðone ryhtan wisdom ðonne ðæm lytegan sie to onbugonne, forðæmþe he bið ær upahafen on selflice for his lotwrencium. Be ðissum ilcan cwæð *sanctus* Paulus : Swele eower swelece him selfum ðynce ðæt he wisust sie on ðæm lotwrencium, weorðe ðæs ærest dysig, ðæt he mæge ðonon weorðan wis. Be ðæm medwisan is cweden : Ne sculon ge bion to wise æfter ðæs lichoman luste. And eft cwæð Paulus : Ða þe worldmonnum ðynceað dysige, ða gecist Dryhten, forðæmþe [forðæm ðæt] he ða lytegan, ðe mid ðisum worldwrencium bioð

moderating your threats ; consider that both their master and yours is in heaven."

XXX. That the foolish are to be admonished in one way, in another the wise.

Those who know and love the wiles of this world are to be admonished in one way, in another the simple. The cunning are to be admonished to despise what they know, the dull-witted to desire to know what they are ignorant of. The conceit of the cunning is first to be blamed, that they may not deem themselves wise. In the simple is to be strengthened whatever they can understand of divine wisdom, because, while they are not at all presumptuous, their hearts are

be hira andefne & gemetgiað ðone ðrean ; geðencað ðæt ægðer ge hira hlaford ge eower is on hefenum.

XXX. Ðætte on oðre wisan sint to manianne ða dolan, on oðre ða wisan.

5 On oðre wisan sint to man(ian)ne ða ðe ðisse worulde lotwrencas cunnon, & ða lufgeað, on oðre ða medwisan. Ða lytegan sint to mannianne ðæt hi oferhyggegen ðæt hie ðær wieton, ða sarwisan sint to manianne ðæt hie wielnien to wietanne ðæt ðæt hie nyton. Ðæm lytegan is æresð to beleanne hiera selflice, ðæt hie ne wenen ðæt hie
 0 sien wiese. On ðæm medwisan is t[o] trymmanne swa [hwæt] sua hie ongietan mægen ðæs godeundan wisdomes, forðon, ðonne hie nane wult ne ofermodgiað, ðonne beoð ða heortan suiðe gearwe wisdomes to anfonne. Ac ymb ða lytegan we sculon suiðe suiðe suincan ðæt hie ðone wisdom forlæten ðe him selfum ðync(ð) ðætte wisdom sie, & fon to ðæm
 5 Godes wisdomes ðe him dysig ðyncð. Ne ðarf mon na ðone medwisan læran ðæt he ða lótwrencas forlæte, forðonðe he hie næfð. Forðæm him is miele iedre to gestieganne on ðone ryhtan wisdom ðonne ðæm lytegan sie to anbuganne, forðæmðe he bið ær úpahæfen on selflice for his lotwrencium. Be ðysum illean cuæð *sanctus* Paulus : Suelc eower
 0 suelce him selfum ðynce ðætte wisusð sie on ðæm lotwrencum, weorðe ðæs æresð dysig, ðæt he mæge ðonan weorðan wis. Be ðam medwisan is cueden : Ne sculon ge beon to wise æfter ðæs lichoman luste. & eft cuæð Paulus : Ða ðe woruldmomnum ðynceað dysige, ða geeiesð Dryhten, forðæm ðæt he ða lytegan, ðe mid ðissum woroldwrencium

in a very fit state to receive wisdom. But with the cunning, we must labour hard to get them to forsake the wisdom which they think is wisdom, and take to the wisdom of God, which they think folly. It is not necessary to advise the simple to forsake their wiles, for they have them not. Therefore it is much easier for them to rise to righteous wisdom than it is for the cunning to turn thither, because he was formerly puffed up with conceit because of his wiles. About the same thing St. Paul spoke : "Whoever among you thinks himself the wisest in guiles, let him first become foolish, that he may thence become wise." Of the simple is said : "Ye must not be too wise after the lusts of the body." And again, Paul said : "Those who seem to worldly men foolish, the Lord chooses, to confound the cunning, who

upahafene, gescende. And ðeah oft gebyrð ðæt ða bioð mid liðeliere race gehwifde, & eft ða medwisan oft mid bisenum gehwifde. Ðam lytegan ðonne is betre ðæt hie mid ryhtre race weorðen oferreahte & mid ðære race gebundene & oferswiðde. Ðam medwisan bið genoh god ðæt he gecnawe oðerra monna weorc untælwyrðe. Be ðæm se æðela lareow *sanctus* Paulus, se scoolde læran ægðer ge wise ge unwise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode he, & cwæð to ðæm gelæredum ðara ealdena boca mid liðelicum wordum : Ðætte nu forealdod is, ðæt is forneah losod. And eft he cwæð to ðæm medwisan ða he ongeat ðæt hie mon mid swerum [sumum] bisenum monian scolde : Ða halgan men geðafedon on ðisse worlde monig bismer & monige swyngan & monige bendas & karcernu, hie wæron stænde, & snidene mid snide, hie wæron costode, & mid sweordum hie wæron ofslægene. And eft cwæð Paulus : Gemunað eowerra foregengena ðara þe cow bodedon Godes word, & behealdað hiera liif & hiera forðsiiið, & gongað on ðone geleafan. Forðon he ðus cwæð ðæt he ða lotwrenceas oferwunne & oferreahte ; & eac ða medwisan to maran onginne mid ðære liðelican bisnunga gespone.

XXXI. Ðætte on oðre wisan sint to manianne ða scamfæstan, on oðre ða scamleasan.

On oðre wisan sint to læronne ða scamleasan, on oðre ða scamfæstan. Ðam scamleasan ne wyrð no gestiered butan micelre tælinge & miclum ðrean ; þa scamfæstan bioð oft mid gemetlicre lare gebetrode.

are puffed up with the guiles of this world." And yet it often happens that they are converted with mild arguments, and the simple, again, with examples. It is better for the cunning to be convinced by a righteous argument, and to be bound and overcome by the argument. It is good enough for the simple to know that other men's works are blameless. Therefore the noble teacher, St. Paul, who had to teach both wise and foolish, perceiving some of the Jews to be wiser, others simpler, said, admonishing those learned in the old books with gentle words : "That which is now antiquated, is almost dissolved." And, again, he said to the foolish, perceiving that they ought to be admonished with some examples : "Holy men suffered in this world many indignities and stripes, and many bonds and prisons, they were stoned,

bioð úpahæfene, gescende. & ðeah oft gebyreð ðæt ða bioð mid liðlicre
 race gehwyrfde, & eft ða medwisan oft mid bisenum gehwyrfde. Ðæm
 lytegan ðonne is betere ðæt hie mid ryhtre race weorðen oferreahte &
 mid ðære race gebundene & ofersuiðde. Ðæm medwisan bið genog
 5 god ðæt he gecnawe oðerra monna weorc untælwierðe. Be ðæm se
 æðela lareow *sanctus* Paulus, se sceolde læra[n] ægðer ge wise ge un-
 wise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode
 he, & cuæð to ðæm gelæredum ðara aldena boca mid liðelicum wordum :
 Ðætte nu foraldod is, ðæt is forneah losad. & eft he cuæð to ðæm
 0 medwisan ða he ongeat ðæt hie mon mid sumum bisnum manian
 sceolde : Ða halgan menn geðafedon on ðisse worlde monig bismere
 & monige swyngean & monige bendas & carcernu, hie wæron stænde,
 & snidene mid snide, hie wæron costade, & mid sweordum hi wæron
 ofslægene. Ond eft cuæð Paulus : Gemunað eowerra foregengena
 5 ðara ðe eow bodedon Godes word, & behealdað hira lif & hira
 forðsiiið, & gongað on ðone geleafan. Forðon he ðus cuæð ðæt he
 ða lotwrenceas oferwunne & oferreahte ; & eac ða medwiisan to maran
 angienne mid ðære liðelican bisnunga gespone.

XXXI. Ðætte on oðre wisan sint to manianne ða scamfæstan, & on
 0 oðre ða scamleasan.

On oðre wisan sint to læranne ða scamleasan, on oðre ða scam-
 fæstan. Ðæm scamleasan ne wyrð no gestiered butan micelre tælinge
 & miclum ðrean ; ða scamfæstan beoð oft mid gemetlicre lare gebetrode.

they were sawn with the saw, were tempted, were slain with swords.
 And again, Paul said : " Remember those who went before you, who
 preached to you God's word, behold their life and departure, and walk
 in faith." He spoke thus to overcome and confute their guiles ; and
 also to encourage the simple to greater enterprises, with the gentle
 example.

XXXI. That the modest are to be admonished in one way, the
 shameless in another.

The shameless are to be admonished in one way, the modest in
 another. The shameless cannot be managed without great blaming
 and threatening, the modest are often improved with moderate in-

Ða scamleasan nyton ƿæt hie untela doð, buton hit mon him sægge,
 & ðeah hit mon him secgge, hie his ne geliefað, buton hie monige
 menn forðy tælen. Se scamfæsta hæfð genoh on ðæm to his betrunge
 ƿæt his lareow hiene swiðe lythwon gemyndgige his unðeawa. Ðone
 scamleasan mon mæg ðy bet gebetan þe hiene mon swiður ðreað &
 scent, ac be ðæm scamfæstan hit is nytre ðæt ƿæt him mon on tælan
 wille, ƿæt hit mon healfunga sprece, swelee hit mon hwon gehrine.
 Be ðæm Dryhten swiðe openlice tælde ða scamleasan Iudeas, & cwæð:
 Eower nebb sint swæ scamlease swæ ðara wifa ðe bioð forelegissa.
 And eft he olehte ðæm scamfæstan, ða he cwæð: Ðære scame & ƿære
 scande þe ðu on iuguðe worhtes ic gedo ƿæt ðu forgitst & ƿæs
 bimeres ƿines wuduwanhades ðu ne gemanst, forðæm ƿæt is ðin
 Waldend þe ðe geworhte. And eft ða scamleasan Galatas swiðe open-
 lice *sanctus* Paulus tælde, ða he cwæð: Eala ge ungewitfullan
 Galatæ, hwa gehefgade eow? And eft he cwæð: Swæ dysige ge sint
 ƿætte ðæt ƿæt ge gastlice underfengon, ge willað geendian flæsclice.
 Ða scylda ðara scamleasena he tælde, swelee he efnswiðe him bære,
 & cwæð: Ic eom swiðe gefionde on Dryhtne ƿætte ge æfre woldon
 ænige wuht eow selfum witan ær ic hit eow wite. Hit is god ƿæt ge
 hit nu wietun. Næron ge noht æmettige, ðeah ge wel ne dyden.
 Forðæm he spræc ðas word þe he wolde ðara scamleasena scylda
 tælende geopenian, & ðara scamfæstena giemelieste he wolde mid liðe-
 licum wordum gedieglan.

struction. The shameless do not know that they do ill, without being
 told, and when told, they do not believe it, unless many men blame
 them for it. It is enough to reform the modest man, if his teacher
 remind him very gently of his faults. The more the shameless man
 is rebuked and humiliated, the better the chance of improving him,
 but with the modest man it is better to speak out what one has to
 blame in him only partially, as if touching it lightly. Therefore
 the Lord very openly blamed the shameless Jews, saying: "Your
 faces are as shameless as those of harlots." And again, he soothed
 the modest, saying: "I will make thee forget the shame and disgrace
 of thy youth, and thou shalt not remember the reproach of thy widow-

Ða scamleasa nyton Ʒæt hie untela doð, buton hit mon him secge,
 & Ʒeah hit mon him secge, hie his ne geliefað, buton hie monige
 menn forðy tælen. Se scamfæsta hæfð genoh on Ʒæm to his bettrunge
 Ʒæt his lareow hine suiðe lythwon gemyndgige his unðeawa. Ðone
 5 scamleasan mon mæg ðy bet gebetan ðe hine mon suiður ðreað &
 sciend, ac be Ʒæm scamfæstan hit is nyttre Ʒæt ðæt him mon on
 tæla[n] wille, Ʒæt hit mon healfunga sprece, swelce hit mon hwón
 gehrine. Be Ʒæm Dryhten suiðe openlice tælde ða scamleasan Iudeas,
 & cuæð: Eower nebb sint sua scamleas sua Ʒara wifa [Ʒe beoð] fore-
 10 legnissa. Ond eft he olehte Ʒam scamfæstan, ða he cuæð: Ðære scame
 & Ʒære scande ðe ðu on iuguðe worhtes ic gedoo Ʒæt ðu forgietsð &
 Ʒæs bismeres Ʒines wuduwanhades ðu ne gemansð, forðæm Ʒæt is ðin
 Waldend ðe ðe geworhte. & eft ða scamleasan Galatas suiðe open-
 lice *sanctus* Paulus tælde, ða he cuæð: Eala ge ungewitfullan Galatæ,
 15 hwa gehefegode eow? & eft he cuæð: Sua dysige ge sint Ʒætte
 Ʒæt ðæt [ge] gæsðlice underfengon, ge willað geendigan flæsclice. Ða
 scylda Ʒara scamleasena he tælde, suelce he efsuiðe him bærc, &
 cuæð: Ic eom suiðe gefeonde on Dryhten Ʒætte ge æfre woldon
 ænig wuht eow selfum wietan, ær ic hit eow wite. Hit is god Ʒæt
 20 ge hit nu witon. Næron naht æmetige, Ʒeah ge wel ne dyden.
 Forðæm he spræc ðas word ðe he wolde Ʒara scamleasna scylda
 tælende geopenian, & Ʒara scamfæstena giemelieste he wolde mid liðe-
 licum wordum gedieglan.

hood, for it is thy Lord who made thee." And again, St. Paul very
 openly blamed the shameless Galatians, saying: "Oh, foolish Galatians,
 who hath afflicted you?" And again, he said: "So foolish ye are,
 that what ye received spiritually ye wish to end carnally." He blamed
 the sins of the shameless, as if he suffered equally with them, saying:
 "I rejoice greatly in the Lord, that ye were ever willing to impute
 anything to yourselves, before I imputed it to you. It is good that ye
 do so now. Ye were not unoccupied, though ye did not do well."
 He spoke these words because he wished to reveal the sins of the
 shameless by blaming them, and conceal the negligence of the modest
 with gentle words.

XXXII. Ðætte on oðre wisan sint to manianne ða ofermodan & ða upahafenan on hiora mode, on oðre ða earmheortan & ða wacmodan.

On oðre wisan sint to manianne ða modgan & ða fortruwedan, on oðre wisan ða unmodgan & ða unðristan. Ða fortruwudan, ðonne hie him selfum to swiðe truwiað, hie forsioð oðre men, & eac foreweðað. Ða lytelmodan ðonne & ða unðristan, ðonne hie ongietað hiera unbældo & hiera unmihte, hie weorðað oft ormode. Ða modgan ðonne & ða fortruwodan, call hiera agen ðæt hie synderlice ðenceað oððe doð hie wenað ðæt ðæt sie ðæt betste; ac ða unmodegan & ða ungedyrstegan wenað ðæt ðæt swiðe forsewenlic sie ðætte hie doð, & forðon weorðað oft ormode. Ac ðæm lareowe is swiðe smealice to underseceanne be ðæm weorcum ðara ofertruwudena, ðæt hie him gecyðen ðætte on ðæm ðingum þe hie him selfum swæ swiðe liciað, ðæt hie Gode misliciað. Swæ we mægon betst ða gedyrstegan gelæran ðætte, ðonne hie wenen ðæt hie hæbben betst gedon, ðæt we him ðonne secgen ðæt hie hæbben wyrst gedon, ðætte, ðonne hie wenen ðæt hie ðone gilp & ðæt lof begiten hæbben ðæt hie ær wilmodon, ðæt hie ðonne hæbben mid ðy scame geholude. Hwilum eac, ðonne ða fortruwodan & ða anwillan wenað ðæt hie nane scylde ðurhtogen næbben, ðonne magon we hie swæ raðust to ryhte gecyrran ðæt we him sume opene scylde, þe ær ðurhtogen wære, healfunga oðwiten, ðæt hie forðæm scamige, forðæm of ðære scylde ðe he hiene ðonne berecean [ne] mæg[e], he ongiete ða þe he ðonne deð, ðeah him ðonne ðynce ðæt he

XXXII. That the proud and puffed up in spirit are to be admonished in one way, in another the humble and faint-hearted.

The proud and presumptuous are to be admonished in one way, in another the humble and diffident. The presumptuous, when too confident in themselves, despise and revile others. The fainthearted and diffident, perceiving their want of courage and strength, often despair. The proud and presumptuous think that all their own special thoughts or deeds are the best; but the humble and timid think that what they do is very contemptible, and therefore often despair. But the teacher

XXXII. Ðætte on oðre wisan sint to monianne ða ofermodan & ða
 úpahæfenan ón hira mode, ón oðre wisan ða earmheortan
 & ða wácmotan.

On oðre wisan sint to manianne ða modgan & ða fortruwodan, on
 5 oðre ða unmodgan & ða unðristan. Ða fortruwodan, ðonne hie him
 selfum to suiðe truwiað, hie forsioð oðre menn, & eac forcueðað. Ða
 lytelmodan ðonne & ða unðristan, ðonne hie óngietað hiera unbældo
 & hiera unmiehte, hie weorðað oft ormode. Ða modgan ðonne &
 ða fortruwodan, eall hiera agen ðæt hie synderlice ðenceað oððe doð
 10 hie wenað ðæt ðæt sie ðæt betste ; ac ða unmodigan & ða ungedyr-
 stigan wenað ðæt ðæt suiðe forsewenlic sie ðæt(t)e hie dóð, & forðon
 weorðað oft ormode. Ac ðæm lareowe is swiðe smealice to under-
 seccanne be ðæm weorcum ðara ofertruwedena, ðæt hie him gecyðen
 ðætte ón ðam ðingum ðe hie him selfum sua suiðe licigað, ðæt hie
 15 Gode misliciað. Swa we magon betst ða gedyrstigan gelæran ðætte,
 ðonne hie wenen ðæt hie hæbben betst gedón, ðæt we him ðonne
 seggen ðæt hie hæbben wierst gedon, ðætte, ðonne hie wenen ðæt hie
 ðone gilp & ðæt lóf begieten hæbben ðæt hie ær wilnodon, ðæt hie
 ðonne hæbben mid ðy scame geholode. Hwilum eac, ðonne ða for-
 20 truwodan & ða anwillan wenað ðæt hie nane scylde ðurhtogen næbben,
 ðonne magon we hi sua raðosð to ryhte gecierran ðæt we him sume
 opene scylde, ðe ær ðurhtogen wære, healfunga oðwieten, ðæt hie
 forðæm scamige, forðæm of ðære scylde ðe he hine ðonne bereccan
 ne mæge, he ongiete ða he ðonne deð, ðeah him ðonne ðynce ðæt he

must very narrowly investigate the works of the presumptuous, that they may show them that in the things wherein they please themselves so much they displease God. We can best teach the confident by telling them, when they think they have done best, that they have done worst ; that, when they think they have attained the glory and praise they desired before, they may find that they have only got disgrace thereby. Sometimes also, when the presumptuous and bold think that they have not committed any sin, we can most readily direct them right by half charging them with some manifest sin, which was formerly committed, that they may be ashamed because of it ; that from the sin of which he cannot clear himself he may understand that which he is committing, although it seems to him that he is not doing

nan yfel ne do. Ða fortruwodnesse & ƿa anwilnesse an Corintheum Paulus ongeat swiƿe wiƿerweardne wiƿ hiene, & betweoh him selfum swiƿe aƿundene & upahafene; swæ ƿætte sume cwædon ƿæt hie wæron Apollan, sume cwædon ƿæt hie wæron Paulus, sume Petres, sum cwæð ƿæt he wære Cristes. Ac Paulus ƿa sona ƿa unclænan scylde beforan him eallum sæde, þe an hiera ealra gewitnesse gedon wæs, & ƿagiet ungebett; he cwæð: We gehierdon betweohxn eow unryhtæmed, ge swæ unryht swæ we furðum betweohxn hæðnum monnum ne hierdun, ƿæt is ƿæt ge sume hæfdon eowre steopmodor, & ge ƿæs næfdon nane sorge, & noldon from eow adón ƿa þe ƿæt dydon, ac wæron swæ upahafene swæ ge ær wæron. Swelce he openlice cwæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre anwilnesse cweðan, hwæs oððe hwæs ge sien? Forðæmpe on eowre towesnesse ge habbað gecyðed ƿæt ge ures nanes ne sindon. Ac ƿa lytelmodan & ƿa unƿristan we magon ðy ied on ƿæm wege gebringan godra weorca, gif we healfunga & ƿeah be sumum dæle hiera godan weorc sægeað, forðæm, ƿonne we hiera yfel tælað, ƿæt we eac hiera god herigen, forðæm ƿæt we hiera modes meruwenesse gestiðigen mid ƿæm ƿæt hie gehieren ƿæt we hie herigen, & ƿætte eft sien hiera scylda geðreade mid ƿæm ƿæt we hie tælen. Oft we magon bion swæ nyttran æt him, gif we hie myndgiað hiera godna weorca, & ƿa secgeað, & gif we hwæt ongietað on him ungesceadwislices gedon, ne sculon we no hie swæ ðreagean swelce hie hit gedon hæbben, ƿeah hit gedon sie, ac we sculon him forbeodan ƿæt hie huru swæ ne don, swelce hit ƿonne giet gedon ne sie, forðæm ƿæt sio hering ðe we ær

any evil. The presumption and obstinacy of the Corinthians Paul saw to be greatly opposed to himself, and he saw that they were very inflated and puffed up among themselves; so that some said they were Apollos's, some Saul's, some Peter's, and one said that he was Christ's. But Paul soon spoke out before them all the unclean sin, which had been done with the knowledge of all of them, and was still unatoned; he said: "We have heard of fornication among you, and worse than any we have heard of even among heathens, that is, that some of you had your step-mothers, and ye were not troubled at it, and would not put away from you those who did so, but were as elated as ye were before." As if he had openly said: "What will ye say for your presumption

nan yfel ne doo. Ða fortruwodnesse & ƿa anwilnesse an *Corintheum*
Paulus ongeat suiðe wiðerweardne wið hine, & betweoh him selfum
 suiðe aðundene & úpahæfene; sua ƿætte sume cuædon ƿæt hie
 wæron Apollan, sume cuædon ƿæt hi wæron Saules, sume Petres,
 5 sum cuæð ƿæt he wære Cristes. Ac Pa[u]lus ƿa sona ƿa unclænan
 scylde beforan him allum sæde, ðe an hiera e[a]lra gewitnesse gedón
 wæs, & ðagiet ungebet; he cuæð: We gehierdon betueoxn eow
 unryhthæmed, ge sua unryht sua we furðum betwuxn hæðnum
 monnum ne hierdon, ƿæt [is ƿæt] ge sume hæfdon eowre steopmodur,
 10 & [ge] ƿæs næfdon nane sorge, & noldon from eow adón ƿa ðe ƿæt
 dydon, ac wæron sua úpahæfene sua ge ær wæron. Suelce he open-
 lice cuæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre
 anwilnesse cuæðan, hwæs oððe hwæs ge sien? Forðæmðe [on eo]werre
 towesnesse ge habbað gecyðed ƿæt ge ures nanes ne siendon. Ac ƿa
 15 lytelmodan & ƿa unðriestan we magon ðy ieð on ƿæm wege gebringan
 godra weorca, gif we healfunga & ðeah be sumum dæle heora godan
 weorc se[c]geað, forðæm, ðonne we hira yfel tælað, ƿæt we eac hira
 gód herigen, forðæm ƿæt we hira modes me[a]ruwnesse gestiðigen mid
 ƿæm ƿæt hie gehiren [ƿæt we hi herigen,] & ƿætte eft sien hira
 20 scylða geðreade mid ƿæm ƿæt we hie tælen. Oft we magon beon sua
 nyttran æt him, gif we hie myndgiað hira godna weorca, & ƿa
 secgeað, & gif we hwæt ongietað on him ungesceadwislices gedoon, ne
 sculon we no hi ðreagean suelce hie hit gedoon hæbben, ðeah hit
 gedon sie, ac we seulon him forbeodan ƿæt hie huru sua ne dón,
 25 suelce hit ðonne giet gedón ne sie, forðæm ƿæt sio hering ðe we ær

and obstinacy, whose ye are? For by your laxity ye have shown that
 ye belong not to any of us." But we can the more easily bring the
 fainthearted and diffident on the path of good works by partially
 mentioning their good works, so that when we blame their faults we
 may also praise their virtues, that we may strengthen the weakness of
 their minds by allowing them to hear how we praise them, and again,
 that their sins may be chastised by our blame. Often we can be more
 useful to them by reminding them of their good works, and mentioning
 them, and if we perceive that they have committed an imprudence, we
 must not blame them as if they had done it, although it be done, but
 we must forbid them to do so, as if it were not yet done, that our

heredon us gefultume ƿæt we hie wiðermode ne gedon us mid ƿære tælinge, ac ƿæt sio hering getrymme & gemetgige ƿæs waemodan & ƿæs unƿristan monnes mod wið ƿa tælinge. Be ƿæm se ilea Paulus cwæð, ƿa he ongeat ƿæt folc þe Þessolonicensa hatte, ƿæt hie on his lare fæste wæron, & ðeah he ongeat ƿæt hie gedrefede wæron mid waemodnesse, forƿæmpe hie wendon ƿæt hit nêar worlde endunge wære ƿonne hit wære; ƿa ongan he ærest herigean on him ƿæt ƿæt he fæstrædes wiste, & sona æfter ƿon swiðe liðelice he hirde ƿa þe he unfæstrædes wiste, & ðus cwæð: We sculon simle sæcgean Gode ðancas for eow broður, swæ swæ hit wel wyrðe is, forƿæmpe eower geleafa hæfð oferðungen swiðe monegra oðerra monna, & eower lufu is betweohxn eow swiðe genyhtsumu, swæ ƿæt we apostolas sint swiðe gefeonde ealle for eowrum geleafan & for eo(w)rum geðylde. Ac sona æfter ƿære liðelican spræce he cwæð: Ic eow healsige broður for ƿæm toeyme Dryhtnes Hælendan Cristes & for ure gesomnunge ƿæt ge no to hrædllice ne sien astyrede from eowrum gewitte, ne eow to swiðe ne [on]drædað for nanes monnes wordum ne for nanes witgan gaste, ne ðeah eow hwele ærendgewrit cume, swelce hit from us asend sie, & ƿæron cyðe ƿæt se domes dæg neah sie. Swæ gedyde se soðfæsta lareow ƿæt he ærest gehierdun ƿa heringe þe him licode forƿæm ƿæt hie æfter ƿæm ðy lustlicor gehierden ƿa lare, ƿætte ƿæt lof hie to ƿæm getrymede ƿætte sio monung hie eft ne geðrycte. Ða he ongeat ƿæt hie wæron onstyrede mid ƿæm wenan ƿæt hie ƿæs endes swæ neah wendon, ƿa spræc he swelce he hit ðagit nyste ƿæt hie hit him ƿa iu ondredon, ac forbead him ƿæt hit ne sceolde swa weorðan, & wolde

former praise may prevent their being impatient of our blame, and that the praise may strengthen and regulate the minds of the weak and diffident for the blame. Of which the same Paul spoke when he perceived that the people called Thessalonians were firm in his teaching, and yet troubled with faintheartedness, because they thought the end of the world nearer than it really was; he began first to praise what he knew was their steadfastness, and immediately after, very gently admonished those whom he knew to be weakminded, and spoke thus: "We shall always have to say thanks to God on your account, brothers, as it is well meet, because your faith has surpassed that of many other men, and your love among yourselves is very abundant,

heredon us gefultume ƿæt we hie wiðermode ne gedón mid ƿære
 tælinge, ac ƿæt sio hering getrymme & gemetgige ƿæs wacmodan &
 ƿæs unðristan monnes móð wið ƿa tælinge. Be ƿam se ilca Paulus
 cuæð, ƿa he ongeat ƿæt fole ðe Salonicensa hatte, ƿæt hie on his
 5 lare fæste wæron, & ðeah he ongeat ƿæt hi gedrefde wæron mid
 wacmodnesse, forðæmðe hie wendon ƿæt hit near worulde endunge
 wære ðonne hit wære; ƿa ongon he æresð herigeon on him ƿæt ƿæt
 he fæsðrædes wiste, & sona æfter ðon suiðe liðelice hierd[d]e ƿa ðe he
 unfæsðrade wisse, & ðus cuæð: We sculon simle secgan Gode
 10 ƿoncas for eow broður, sua sua hit wel wierðe is, forðæmðe eower
 geleafa hæfð oferðungen suiðe monigra oðerra monna, & eower lufu
 is betweoxn eow suiðe genyhtsumu, sua ƿæt we apostolas sint suiðe
 gefeonde ealle for eowrum geleafan & for eowrum geðylde. Ac sona
 æfter ƿære liðelican spræce he cuæð: Ic eow healsige broður for ƿæm
 15 tocyme Dryhtnes Hælendan Kristes & for ure gesomnunge ƿæt ge no
 to hrædlice ne sien astyrede *from* gewitte, ne eow to suiðe ne on-
 drædað for nanes monnes wordum ne for nanes witgañ gæste, ne ðeah
 eow hwelc ærendgewrit cume, suelce hit *from* us send sie, & ƿæron
 cyðe ƿæt se domes dæg neah sie. Sua gedyde se soðfæsta lareow
 20 ƿæt hie æresð gehierdon ƿa heringe ðe him licode forðæm ƿæt hie
 æfter ƿæm ðe lusðlicor gehierden ƿa lare, ƿætte ƿæt lof hie to ƿæm
 getrymede ƿæt sio manung hie eft ne ðrycte. Ða he ongeat ƿæt
 hie wæron onstyrede mid ƿæm wenan ƿæt hi ƿæs endes sua neah
 wendon, ƿa spræc he suelce he hit ðagiet nyste ƿæt hie hit him ƿa io
 25 ondredon, ac forbead him ƿæt hit ne scolde sua weorðan, & wolde

so that we apostles all rejoice greatly in your belief and patience." But soon after the gentle speech, he said: "I beseech you, brothers, by the coming of the Lord, our Saviour Christ, and by our congregation, that ye be not too quickly stirred from your senses; nor fear too much for any man's words or any prophet's spirit, or if any letter come to you, as if sent from us, to announce that the day of judgment is near." Thus the trusty teacher made them first hear the praise they liked, that they might afterwards hear the advice more cheerfully, that the praise might strengthen them so as not afterwards to be crushed by the admonition. When he saw that they were stirred by the expectation of their impending end, he spoke as if he did not yet know that they

Ʒæt hie wenden Ʒæt hie Ʒæs þe untælwyrðran wæron þe hie wendon Ʒæt he nyste hiera leoltmodnesse & hiera unfæstrædnesse.

XXXIII. Ðætte on oðre wisan sint to manianne Ʒa ungeðyldegan, & on oðre Ʒa geðyldegan.

On oðre wisan sint to manianne þa ungeðyldegan, on oðre Ʒa geðyldegan. Ðæm ungeðyldegum is to sæcganne Ʒætte hie ne agimeleasien Ʒæt hie hiera mod gebriðligen, Ʒæt hie ne hlicpen unwillende on Ʒæt scorene clif unðeawa; swæ hit oft gebyreð Ʒæt sio hatheortnes & seo hrædwilnes Ʒæt mod gebrengð on Ʒæm weorce þe hiene ær nan willa to ne spon, & deð Ʒeah swæ astyred, swelce he hit ungewisses oððe ungewealdes do, Ʒæt him eft gehreoweð, siððan he hit wat. Forðæm him is to sæcganne Ʒæt hie weorðað oft ascrencte on Ʒæm scyfe Ʒære styringe hiera modes, Ʒæt hie hiera selfra ne agon ðy mare geweald þe oðerra monna, & swiðe seldon magon ongietan hiera agen yfel, ærðon hie hit Ʒurhtogen habbað. Ac gif he Ʒonne Ʒære styringe ne wiðstent, Ʒonne gescent he Ʒa godan weore þe he oft ær on stillum mode Ʒurhteah, & swæ ungleawlicc for Ʒæm scyfe Ʒære styringe swiðe hræðlice towyrpð þa godan weore þe he longe ær foreðonlice timbrede, & Ʒa geðylde þe is modur & hierde ealra mægena for Ʒæm unwrence Ʒære ungeðylde forlett, & eac Ʒæt mægen Ʒære soðan lufan he forlæt. Hit is awriten on Paules bocum Ʒæt sio Godes lufu sie geðyld, & se þe geðyldig ne sie, Ʒæt he næbbe Ʒa Godes lufe on him. For Ʒæm unðeawe Ʒære ungeðylde wierð utadrifen sio fostermotur ælere

had been dreading it long, but forbade them to let it be so, wishing them to deem themselves the less culpable by thinking that he did not know their frivolity and inconstancy.

XXXIII. That the impatient are to be admonished in one way, in another the patient.

The impatient are to be admonished in one way, in another the patient. The impatient are to be told not to neglect bridling their mind, lest involuntarily they leap down the abrupt cliff of vices; as it often happens that impetuosity and hastiness bring the mind to the deed to which no desire allured it before, and so make it agitated, as if he did it unconsciously or involuntarily, so that he afterwards repented

Ʒæt hie wenden Ʒæt hie Ʒæs Ʒe untælwyrðran wæren Ʒe hie wendon
Ʒæt he nyste³ hira leohtmodnesse & hira unfæsðradnesse.

XXXIII. Ðætte on oðre wisan sint to monianne Ʒa ungeðyldgan,
& on oðre Ʒa geðyldgan.

5 On oðre wisan sint to manianne Ʒa ungeðyl[d]gan, on oðre wisan Ʒa
geðyldegan. Ðæm ungeðyldegum is to secganne Ʒæt hie ne agime-
leasigen Ʒæt hi h[i]ra mod [ge]bridligen, Ʒæt hi ne hlipen unwillende
on Ʒæt scorene clif unðeawa ; sua hit oft gebyreð Ʒæt sio hatheortness
& sio hrædwilnes Ʒæt mod gebrin[g]ð on Ʒæm weorce Ʒe hine ær nan
10 willa to ne spôn, & deð Ʒeah sua astyred, suelce he hit ungewisses
oððe ungewealdes doo, Ʒæt him eft gehreoweð, siððan he hit wat. For-
ðæm him is to secganne Ʒæt hie weorðað oft ascrencte on Ʒæm scyfe
Ʒære styringe hira modes, Ʒæt hi hira selfra ne agon ðy mare geweald
Ʒe oðerra monna, & suiðe seldon magon ongietan hira ægen yfel,
15 ærðon hi hit ðurhtogen habbað. Ac gif he ðonne Ʒære styringe ne
wiðstent, ðonne gescient he Ʒa godan weore Ʒe he oft ær on stillum
mode ðurhteah, & sua ungleaulice for Ʒæm scyfe Ʒære styringe suiðe
hrædllice towierpð Ʒa godan weore Ʒe he longe ær foreðonlice timbrede,
& Ʒa geðyld Ʒe his modur & hierde ealra mægena for Ʒæm unwrence
20 Ʒær[e] ungeðylde forlét, & eac Ʒæ[t] mægen Ʒære soðan lufan he
forlét. Hit [is] awriten on Paulæs bocum Ʒæt sio Godes lufu sie
geðyld, & se Ʒe geðyldig ne sie, Ʒæt he næbbe Ʒa Godes lufe on him.
Forðæm for Ʒæm unðeawe Ʒære ungeðylde wirð utadrifen sio foster-

of it, when he knew it. Therefore they are to be told that they are often deceived by the impulse of the agitation of their mind, so that they cannot command themselves any more than others, and are very seldom able to perceive their own wickedness, until they have accomplished it. But if he does not oppose the agitation, he disgraces the good works which he often before accomplished with a calm mind, and so imprudently, from the impulse of his agitation, very quickly pulls down the good works which he long before carefully built up, and forsakes patience, which is mother and guardian of all virtues, through the vice of impatience, and also the virtue of true love. It is written in Paul's books that the love of God is patience, and that he who is not patient has not the love of God in him. Therefore, through the

leornunga & ælces cræftes, & æghwelces lareowes lar wihst ðurh his geðylde, & æghwelic monn bið onfunden swæ micle læs gelæred ðonne oðer swæ he bið ungeðyldegra. Ne mæg he no ryhtlice geðyld læran, buton he self geðyldelice oðerra monna teonan geðolige. Hwilum eac gebyreð for ðæm unðeawe ðære ungeðylde ðæt ðæt mod wierð gesticed mid ðære seylde gilpes, & he ne mæg geðyldgian ðæt he for ðisse worlde sie forsewen, ac gif he hwæt digollice for Gode to gode gedyde, ðonne ne mæg he geðyldgian ðæt he ðæt forhele, ac wierð ðonon gilpen, & ongiuneð ðonne ðæt cyðan ðonne he ne mæg geðolian ðæt hiene men forsion, ac geopenað hit mid gilpe. Be ðæm is awriten ðæt betra bio se geðyldega wer ðonne se gilpna, forðæmpe him bið liofre scande to ðolianne ðonne ðæt god to cyðanne ðæt he digollice deð, ðylæs he for ðæm unðeawe ðæs gilpes hit forleose. Ac ðæm gilpnan bið liofre ðæt he secge on hiene selfne, gif he hwæt godes wat, ge ðeah he nyte hwæt he soðes secge, him is ðeah leofre ðæt he leoge ðonne him mon ænigra ungerisna to wene. Ac he forlæt ðonne & towierpð eall þa godan weore þe he ær worhte, ðonne he forlæt ða geðylde. Forðæm was swiðe ryhtlice beboden Ezechiele ðæm witgan ðæt he sceolde ðone Godes alter habban uppan aholodne ðæt he meahte on healdan ða ofrunga & ða lac þe man brohte to ðæm weobude; forðæm, gif se weobud ufan hol nære, & ðær wind to come, ðonne tostencte he ða lac. Hwæt elles getacnað ðæt weobud buton rihtwisra monna saula? Forðæmpe nu eal ðæt se ryhtwisa to gode deð eal hit bið broht to lacum beforan Godes eagum, swæ iu wæs eall sio ofrung uppe on ðæt wiobud broht. Hwæt tacnað ðonne ðæt

vice of impatience, the foster-mother of all learning and virtue is driven out; and the learning of every teacher grows through his patience, and every man is proved to be so much the less learned than another as he is more impatient. He cannot rightly teach patience, unless he himself patiently suffer the contumely of others. Sometimes also it happens, through the vice of impatience, that the mind is pierced by the sin of boasting, and he cannot bear worldly scorn; and if he has done any good action in the sight of God, he cannot bear to conceal it, but becomes boastful, and begins to proclaim it, not being able to endure men's contempt, but reveals it boastfully. Therefore it is written that the patient is better than the boastful man, for he would rather suffer contumely than proclaim the good he does secretly, lest

modur ælere leornunga & ælces cræftes, & æghwelces lareowes lar
wihxð ðurh his geðylde, æghwelic monn bið onfunden sua micle læs
gelæred ðonne oðer sua he bið ungeðyldegra. Ne mæg he no ryhtlice
geðyld læra(n), buton he self geðyldeleice oðerra monna tionan geðolige.
5 Hwylum eac gebyreð for ðæm unðeawe ðære ungeðylde ðæt ðæt mōd
wierð gesticced mid ðære scylde gielpes, & he ne mæg geðyl(d)gian ðæt
he for ðisse worulde sie foresewen, ac gif he hwæt diogollice for Gode to
goode gedyde, ðonne ne mæg he geðyl[d]gian ðæt he ðæt forhele, ac
wierð ðonon gielpen, & ongienneð ðonne ðæt cyðan ðonne he ne mæg
10 geðolian ðæt hine menn forsion, ac geopenað hit mid gielpen. Be ðam
is awriten ðæt betera beo se geðyldegra wer ðonne se gielpna, forðæmðe
him bið leofre scande to ðolianne ðonne ðæt gōd to cyðanne ðæt
he deogollice deð, ðylæs he for ðæm unðeawe ðæs gielpes hit forleosc.
Ac ðæm gielpnan bið leofre ðæt he secge on hine selfne gif he hwæt
15 godes wāt, ge ðeah he nyte hwæt he soðes secge, him is ðeah leofre
ðæt he leoge ðonne him mon ænigra ungerisna to wene. Ac he forlæt
ðonne & towierpð eal ða godan weorc ðe he ær worhte, ðonne he
forlæt ða geðylde. Forðæm was suiðe ryhtlice beboden Ezechiele
ðæm witgan ðæt he scolde ðone Godes alter habban uppan aholodne
20 ðæt he meahte on healdan ða offrunga & ða lác ðe mon brohte to ðæm
weobude; forðæm, gif se weobud ufan hól nære, & ðær wind to come,
ðonne tostencte he ða lác. Hwæt elles getaenað ðæt weobud buton
ryhtwisra monna saula? Forðæmðe nu eal ðæt se ryhtwisa to gode
deð eal hit bið beorht to lacum beforan Godes eagum, sua io wæs
25 eall sio offrung uppe on ðæt wiebed broht. Hwæt taenað ðonne ðæt

he lose it through the vice of boasting. But the boaster would rather attribute to himself any good action he is conscious of; and even if he is not sure of speaking the truth, he would rather lie than have a bad reputation. But he forsakes and destroys all the good deed he performed before, when he forsakes patience. Therefore the prophet Ezekiel was very rightly commanded to have God's altar hollow above, that it might hold the offerings and gifts which were brought to it; for if the altar were not hollow, and the wind rose, it would scatter the offerings. What signifies the altar but the souls of righteous men? Because all the good that the righteous man does is brought before God's eyes as an offering, as all the offering was formerly brought up to the altar. What signifies the hollow on the altar but the

holh on ðæm weobude buton godra monna geðyld? Forðæm, ðonne mon his mod geeaðmodegað ðæt he wiðerweardnesse & seande forbere, ðonne geeacnað he sum holh on his mode swæ swæ ðæt weobud hæfð on him uppan. Holh wæs beboden ðæt sceolde beon on ðæm weobude uppan, forðæm ðæt wind ne meahc ða lac tostencean, þe mon on ðæt weobud legde. Ðæt taenað ðæt ðæt geðyld sceal gehealdan ðara gecorenra monna mod, ðætte hit ne [a]styrige se wind ðære ungeðylde, ðylæs hit forleose ða godan weorc þe he ær geworht hæfde. Wel hit wæs geeweden ðæt ðæt holh sceolde beon on ðæm weobude anre elne brad & anre elne long, forðæm butan tweon se þe ða geðylde ne forlæt, he gehieft micle anmodnesse. Be ðæm cwæð *sanctus* Paulus : Bere cower ælc oðres byrðenne betweohxn eow, ðonne gefylle ge Godes æ. Ðæt is ðonne Godes æ ðæt mon hæbbe lufe & geðyld, ðæt ðonne fullfremmað ða ane þe hie ne forlætað, ðonne hie mon gremeð. Gehieren ða ungeðyldegan ðysne cwyde þe awriten is : Betra bið se geðyldega wer ðonne se stronga & se kena, & strongra bið se & ðristra þe his agen mod ofereymð & gewilt ðonne se þe fæste burg abrycð. Læssan sige hæfð se se ða burhware ofereymð, forðon him bioð fremde ða þe he ðær hinð & ðreatað. Forðæm bið se sige micle mara ðe man mid geðylde gewinð, forðæm sio gesceadwisnes ðonne hæfð ofer-eumen ðæt mod & gewielð, swelce he self hæbbe hiene selfne gewildne, & sio geðyld hæbbe ðæt mod geðreatd & gefafstrod. Gehieren ða ungeðyldegan hwæt sio Soðfæstnes cwæð to his gecorenum, he cwæð : On eo(w)rum geðylde ge gehealdað eowra saula. Swæ we sint wunderlice gesceapene ðæt ure mod & ure gewitt hæfð ðone anwald ures

patience of good men? For when a man humbles his mind so as to bear enmity and contumely, he produces a hollow in his mind such as the altar has on it. A hollow was commanded to be on the top of the altar, that wind might not scatter the offerings which were laid on the altar. That means that patience is to restrain the minds of the elect, that the wind of impatience may not agitate them, lest they lose the good works which were formerly accomplished. It was well said that the hollow on the altar was to be one ell broad and one ell long, because, doubtlessly, he who forsakes not patience preserves great unanimity. Therefore St. Paul said : "Let each among you bear the other's burden, then ye will fulfil God's law." God's law consists in having love and patience, which those alone fulfil who do not forsake them when

holh on ðæm weobude buton godra monna geðyld? Forðam, ðonne
 mon his mól geeaðmodgað ðæt he wiðerweardnesse & scande forbere,
 ðonne geeacnað he sum holh on his mode sua sua ðæt weobud hæfð
 on him uppan. Holh wæs beboden ðæt sceolde beon on ðæm weobude
 5 uppan, forðæm ðæt wind ne meahhte ða lac tostencean, ðe mon on ðæt
 weobud legde. Ðæt tacnað ðæt ðæt geðyld sceal gehealdan ðara
 gecorenra monna mod, ðætte hit ne astyrige se wind ðære ungeðylde,
 ðylæs hit forleose ða godan weorc ðe he ær geworht hæfde. Wel hit
 wæs gecueden ðæt ðæt holh sceolde beon on ðæm weobude anre elne
 10 brad & anre elne long, forðæm butan tweon se ðe ða geðylde ne
 forlæt, he gehilt micle anmodnesse. Be ðæm cuæð *sanctus* Paulus:
 Bere eower ælc oðres byrðenne betweoxn cow, ðonne gefylle ge Godes
 æ. Ðæt is ðonne Godes æ ðæt mon hæbbe lufe & geðyld, ðæt . . .

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annoyed. Let the impatient hear this speech which is written:
 "Better is the patient than the strong and bold man; and stronger
 and bolder is he who overcomes and subdues his own mind than he
 who takes a strong city." He who overcomes the citizens gains a less
 victory, because those he humbles and intimidates are strangers to him.
 Therefore the victory which is won with patience is much greater,
 because in this case wisdom has overcome and subdued the mind, as if
 he himself had conquered himself, and patience had intimidated and
 put a halter on the mind. Let the impatient hear what Truth said to
 his elect; he said: "In your patience ye shall hold your souls." We are
 so wonderfully made, that our mind and intellect control the body,
 and wisdom the mind. Therefore, if wisdom has no control over the

lichoman, & sio gesceadwisnes hæfð anwald ðæs modes. Forðæm, gif sio gesceadwisnes næfð nanne anwald ðære saule & ðæs modes, ðonne næfð sio saul & ðæt gewit nanne anwald ðæs lichoman. Ac sio geðyld is gesett to hierde urre gesceafte. Ðæt us ætiewde Dryhten, þa he us lærde ðæt we sceoldon urra selfra waldan mid ðære geðylde. We magon eac ongietan hu micel sio scyld bið ðære ungeðylde, ðurh þa we forlætað ðone anwald ure selfra, ðone we sceoldon ðurh ða geðylde gehealdan. Gehieren ða ungeðyldegan ðone cwide þe eft be him geeweden is on Salomones bocum : Se dysega ungeðyldega all his ingeðone he geypt, ac se wisa hit ieldeað, & bitt timan. Sio ungeðyld geniet ðone monnan ðæt he geopenað all his ingeðone, & ealne ðone gast utadrifð. Forðæm hiene swæ hrædlice sio gedrefdnes utadrifð ðy hiene ðærinne ne belycð nan ege ðære lare wisdomes. Ac se wisa hilt his spræce & bitt timan, & ne wilnað na to hrædlice ðære wræce, ðeah he gegremed sie, ac wyscð ðæt hit him gehreowe, ðæt he hit mæge siððan forgifan ; & ðeah wite he ðætte ealle scylda þe wið God beoð ungebetta beoð unforgifne on domes dæge & ryhtlice gewrecene. Ac eft sint to manigenne ða geðyldegan ðætte ðæt hie mid hiera wordum & mid hiera dædum forgiefað ðæt hie ðæt eac on hiera ingeðonce forgifen, ðylæs he mid ðy niðe yfles ingeðonces toweorpe ða mægenu ðæs godan weorces þe he Gode utan anwealglice forgeaf, forðæm, ðonne hit nan man wietan ne mæg hwæðer hit eallinga forgiefen sie, ðætte hit ðonne se ne wrece þe hit wat þe swiður þe he licet mildheortnesse & forgifnesse ðær ðær nan ne bið. Ac ðæm geðyldegan & ðæm forgiefendan is to secganne ðæt he georne wilnige ðæt he ðone mon eft lufian mæge þe him ær abealg,

soul and mind, the soul and intellect have no control over the body. But patience has been appointed guardian of our nature. This the Lord showed us, when he taught us how to control ourselves with patience. We can also understand how great is the sin of impatience, through which we forsake the control of ourselves, which we ought to preserve through patience. Let the impatient hear another passage about them spoken in the books of Solomon : "The impatient fool reveals all his thoughts, but the wise man delays it, and waits his time." Impatience compels a man to reveal all his thoughts, and drives out all the spirit. The agitation drives it out so quickly, because no reverence for the advice of wisdom confines it in there. But the wise man restrains his speech, and waits his time, and does

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not desire revenge too soon, if he has been injured, but wishes to repent, that he may afterwards be able to forgive it ; and yet let him know that all sins against God which are unatoned will not be forgiven at the day of judgment, but rightly punished. But the patient are to be admonished again, that what they forgive with their words and deeds they are also to forgive in their hearts, lest with the anger of a bad heart they destroy the virtues of the good works which outwardly they offered to God completely, that, when no man knows whether it is entirely forgiven, he who knows may not punish it the more severely the more they stimulate humanity and forgiveness where none is. But the patient and forgiving are to be told to desire eagerly to be able afterwards to love the man who irritated them before, when

Ɔonne he hit Ɔeah forgifan sceal, forƆæm, gif sio lufu ne gæð æfter Ɔære forgifnesse, Ɔonne wierð Ɔær feoung, & se goda cræft Ɔe he Ɔær licette Ɔære forgifnesse wierð behwifed on wiersan scylde. Be Ɔæm cwæð *sanctus* Paulus : Lufu bið geƆyldig. And sona æfter Ɔæm he cwæð : Hio bið mildu. SwiƆe sweotule he ætiewde mid Ɔæm wordum Ɔætte Ɔæm monnum Ɔe we for geƆyldre hwæt forberan sculon, Ɔæt we hie sculon eac milde mode lufian. Be Ɔæm se æƆela lareow cwæð, Ɔa he spon his hieremen to Ɔære geƆyldre, he cwæð : Ælc ðweora & ælc ierre & unweorðscipe & geclibs & tæl sie anumen fram eow. Ða he spræc, swelce he þa uterran yflu hæfde eall gesett, & wende hiene þa to Ɔæm inneran, & Ɔus cwæð : And ælc yfel forlæte ge on eowrum ingeƆonce. ForƆæm hit bið unnyt Ɔæt mon unweorðunga & tæl & geclibs utane forlæte, gif se yfela willa Ɔone onwald hæfð Ɔæs ingeƆonces, se is modur ælces yfeles, forƆæm hit bið unnyt Ɔæt mon hwelces yfles bogas snæde, buton mon wille Ɔa wyrtruman foreorfan Ɔæs staƆoles. Be Ɔæm sio Soðfæstnes Ɔurh hie selfe cwæð : Lufiað eowre fiend, & doð Ɔæm wel þe eow ær hatedon, & gebiddað for þa þe eower ehtað & eow lað doð. Ðæt is swiƆe micel cræft beforan mannum Ɔæt mon Ɔæm men auht forberan mæge þe him wiðerweard sie, & Ɔæt is micle mare beforan Gode Ɔæt hiene mon siðƆan mæge lufian ; forƆæm Ɔa lac beoð Gode ealra andfengeost þe beforan his eagum se lieg Ɔære lufe forbærnd on Ɔæm altere godra weorca, swæ swæ iu mid Ɔæm heofoncundan fire on Ɔære ealdan æ wæron Ɔa lac forbærndu uppe on Ɔæm altere. Be Ɔæm eft Dryhte(n) cwæð to sumum monnum þe hæfdon Ɔa geƆyld, & næfdon Ɔa lufe, he cwæð :

it is necessary to forgive it, because, if love does not follow forgiveness, hatred arises, and the simulated virtue of forgiveness is turned into a worse sin. Therefore St. Paul said : " Love is patient." And soon after he said : " It is mild." Very clearly he showed with these words that, if we bear with men out of patience, we must also love them with mild heart. Therefore the noble teacher spoke, encouraging his subjects to patience ; he said : " Let all perversity, and wrath, and indignation, and clamour, and blame be taken away from you." Then he spoke as if he had settled all external evils, and turned then to the internal evils, and spoke thus : " And dismiss all evil from your hearts." For it is useless for a man to dismiss indignation, and blame, and clamour externally, if evil will, which is the mother of all

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evil, controls the heart; for it is useless for a man to lop off the boughs of any evil, without cutting off the root of the trunk. Therefore Truth spoke through itself: "Love your enemies, and do well to those who formerly hated you, and pray for those who persecute you and do you harm." With men it is a great merit to be able to bear with an enemy, but it is a much greater one with God to be able to love him afterwards; because those offerings are most acceptable to God which the fire of love consumes before his eyes on the altar of good works, as formerly under the old law the offerings were consumed with heavenly fire on the top of the altar. Therefore the Lord spoke again to certain men who had patience, but not love; he said: "Lo, thou canst see a little mote in thy brother's eye, but canst

Hwæt, þu mealt gesion lytelne eið on ðines broður eagan, & ne mealt gefredan micelne beam on ðinum agnan. Sio gedrefednes ðære ungeðylde on ðæm mode ðæt is se smala eið, ac se yfela willa on ðære heortan ðæt is se greata beam. Ðone ungeðyldegan ðonne swiðe lytel scúr ðære costunga mæg onhreran, swæ swæ lytel wind mæg ðone eið awecggean, ac ðone yfelan fæstrædan willan folneah nan wind ne mæg awecggean. Be ðæm cwæð eft Dryhten : Ðu licettere, aweorþ ærest of ðinum agnum eagan ðone greatan beam, & cunna siððan hwæðer þu mæge adón ðone eið of ðines broður eagan. Swelee he cwæde to ðæm unryhtwisan mode, þe innan bið gnormiende, & utan licet geðyld : Adó ærest from ðe ða byrðenne ðæs yflan willan, & tæl siððan oðerne for his ungeðylde & for his leohtmodnesse ; forðæm, ðonne þu ne wilnast ðæt þu oferswiðe ðone yfelan willan, & forlæte ða licettunge on ðe selfum, ðonne mealt þu ðy wyr geðyldgian oðres monnes yfel. And oft ðeah gebyreð ðæm geðyldegan, ðeah him mon hwæt wiðerweardes dó, oððe he hwelce scande gehiere be him selfum, ðæt he ðonne nanwuht æt ðæm cirre ne bið astired, ac gebærð swæ geðyldelice swelee he hit hæbbe mid ealre heortan forlæten. Ac ðonne he hit eft ofman æfter lytlum fæce, ðonne ofðyncð him ðæs ilecan þe he ær forbær, & bið eft onæled mid ðy fyre ðæs sares. Secð ðonne & smeað hu he hit gewrecan mæge, & ða manðwærnesse þe he ær ðurhtogen hæfle eft ðeahtigende on yfel gewent. Ac ðæm mæg bion swiðe hræde geholpen from his lareowe, gif he him sægð hwonon ðæt cymð, & hu se lytega dioful styreð gewinn & gefeoht betweox him twam : oðerne he lærð ðæt he onginne sume sconde be ðæm oðrum

not perceive a great beam in thine own." The agitation of impatience in the mind is the little mote, but the evil will in the heart is the great beam. A very small breeze of temptation can stir the impatient, as a little wind can move the mote ; but the evil, obstinate will almost no wind can move. Therefore the Lord said again : "Thou hypocrite, cast first out of thine own eye the great beam, and then try if thou canst remove the mote from thy brother's eye." As if he had said to the unrighteous heart, which is afflicted internally, while externally it simulates patience : "Remove first from thee the burden of the evil will, and then blame another for his impatience and frivolity ; because, whilst thou dost not desire to overcome the evil will, and relinquish thine own impatience, thou wilt be the worse able to suffer another man's faults."

micelne beam on ðinum agnan. Sio gedrefednes ðære unge-
 ðylde on ðæm mode ðæt i[s] se sm[a]lla cið, ac se yfela willa on ðære
 heortan ðæt is se greata beam. Ðone ungeðyldegan ðonne suiðe
 5 lytel scur ðære costunga mæg onhræran, sua sua lyte[l] wind mæg
 ðone cið aweccan, ac ðone yfelan fæsðrædan willan fulneah nan wind
 ne mæg aweccan. Be ðæm cuæð Dryhten : Ðu licettere, aweorp
 æresð of ðinum agnum eagan ðone greatan beam, & cunna siððan
 hwæðer ðu mæge adón ðone cið of ðines broður eagan. Suelce he
 10 cuæde to ðæm unryhtwisan mode, ðe innan bið gnornigende, & utan
 licet geðyld : Adoo æresð from ðe ða byrðenne ðæs yfelan willan, [&
 tæl siððan oðerne for his ungeðylde & for his leohtmodnesse ; forðæm
 ðonne ðu ne wilnasð ðæt ðu oferswið(e)] & forlæte ða licettunge on
 ðe selfum, ðonne meah ðu ðy wurs geðyldgian oðres monnes yfel.
 15 & oft ðeah gebyreð ðæm geðyldgan, ðeah him mon hwæt wiðerweardes
 doo, oððe he hwelece scande gehiere bi him selfum, ðæt he ðonne
 nawuht æt ðæm cierre ne bið onstyreð, ac gebærð sua geðyldelice
 suelce he hit hæbbe mid ealre heortan forlæten. Ac ðonne he hit eft
 ofman æfter lytlum fæce, ðonne ofðyncð him ðæs ilcan ðe he ær forbær,
 20 & bið eft onæled mid ðy fyre ðæs sares. Secð ðonne & smeað hu he
 hit gewreccan mæge, & ða monnðwærnesse ðe he ær ðurhtogen hæfde
 eft ðeahtigende on yfel gewend. Ac ðæm mæg beon suiðe hraðe ge-
 holpen from his lareowe, gif he him sægð hwonon ðæt cymð, & hu se
 lytega dioful styreð gewinn & gefcoht betweoxn him twam : oðerne
 25 he lærð ðæt he onginne sume scande bi ðæm oðrum oððe spreccan

And yet it often happens to the patient man that, although he suffers some wrong or hears some shameful report of himself, he is not agitated at the time, but comports himself patiently, as if he had dismissed it altogether from his heart. But when he remembers it again after a little time, he is indignant at what he formerly passed over, and is again kindled with the fire of the injury. So he seeks and considers how he can avenge it, and by brooding over it turns to evil the humanity he formerly exercised. But it can be very soon remedied by his teacher, if he tell him whence it comes, and how the cunning devil stirs war and fighting between them two : the one he advises to begin to speak or do something disgraceful against the other, the other he advises to requite the disgrace. But it oftenest happens that he is over-

oððe sprecaþ oððe dón, oðerne he lærð ðæt he ða scande forgielde. Ac hit gebyrð oftost ðæt se bið oferswiðed, se þe ðurh diofles lare ærest bið onæled mid ðy unryhtum niðe, ðeah he swæ ne wene, ðonne he hit ærest onginð; and se hæfð oftost ðone weorðscipe se þe ær geðyldelice þa scande forbær. Ac ðonne se dioful hæfð ðone ærran gewumenne, & he bið under his geoc gegan, ðonne went he mid ealle cræfte ongean ðæs oðres geðyld, þe him ðonne git wiðwinð, & bið swiðe sarig, forðæmpe he on ðæm forman gefeohte hiene ne mealte ofsceotan mid ðæm bismere, ðe he ðurh ðone oðerne him to sende. Læt ðonne an ðæt gefeoht swæ openlice sume hwile, & onginð hiene diegellice læran, & slitan his ingeðoht, & bitt ðære tide, hwonne he ðæs wyrðe sic ðæt he hiene beswican mote. Forðæm he hiene ne mealte mid openlicum gefeohte oferswiðan, sætað ðonne digelice, & secð hu he hiene mæge gefón. Se geðyldega ðonne eft, ðonne ðæt gestilled bið, ðonne went he eft ongean mid his mode, & gemon ðone demm oððe ðæt bismere, ðæt him ær gedon wæs, & ðonne swiðe hrædlice & swiðe ungemetlice cahtað call ðæt him ær gedon wæs, & hit ðonne swiðe unabereþdlic talað, & mid swæ micelre murcunga his agen mod gedrefð, ðætte oft ðone geðyldegestan scamað ðæs siges þe he ofer ðone dioful hæfde mid his geðylde, & he ðonne swæ gebunden from ðæm diofle sargað ðæs, & him ofðyncð ðæt he hit swæ emne & swæ geðyldelice forbær ðæt he ðæt bismere ne forgeald, & ðencð ðæs timan hwonne he hit wurs geleanian mæge. Ac hwæm beoð ðonne ðas ðyllecan gelicran ðonne ðæm folce þe on clænum felda weorðlicne sige gefeohtað, & eft innan hiera burgum fæste belocene ðurh hiera giemeliste hie lætað

come, who through the devil's advice is first inflamed with the unrighteous anger, although he thinks it not, when he first begins it; and he has oftenest the honour who before endured the disgrace patiently. But when the devil has won the first, and he has passed under his yoke, he turns with all his might against the patience of the other, who still resists him, and is greatly grieved because in the former fight he could not wound him with the disgrace which he inflicted on him through the other. So he ostensibly gives up the contest for a time, and begins to advise him secretly, and to wound his mind, waiting for the time when he is fit to be deceived. Not being able to conquer him in open fight, he besets him secretly, and seeks

oð(ðe) dón, oðerne he lærð ðæt he [ða] scande forgielde. Ac hit
gebyreð oftosð ðæt se bið ofersuiðed, se ðe ðurh diofles lare æresð
bið onæled mid ðy unryhtan niðe, ðeah he sua ne wene, ðonne he
hit æresð onginð ; & se hæfð oftosð ðone weorðscipe, se ðe ær ge-
5 ðyldelice ða scande forbær. Ac ðonne se diobul hæfð ðone ærran
gewunnen[ne], & he bið under his geoc gegan, ðonne went he mid
ealle cræfte ongen ðæs oðres geðyld, ðe him ðonne giet wiðwinð, &
bið suiðe sorig, forðæm he on ðæm forman gefeohte hie[ne] ne
meahte ofsceotan mid ðæm bismere, ðe he ðurh ðone oðerne him to
10 sende. Lætt ðonne án ðæt gefeoht sua openlice sume hwile, &
ongienð hine diogollice læran, & slitan his inngeðone, & bit ðære tide,
hwonne he ðæs wierðe sie ðæt he hine besuican mote. Forðæm he
hine ne meahte mid openlicum gefeohte ofersuiðan, sætað ðonne
diogollice, & secð hu he hine mæge gefón. Se geðyldiga ðonne eft,
15 ðonne ðæt gestilled bið, ðonne went he eft ongean mid his mode, &
geman ðone demm oð[ðe] ðæt bismere, ðæt him ær gedón wæs, &
ðonne suiðe hrædlice & suiðe ungemetlice eahtað eall ðæt him ær
gedón wæs, & hit ðonne suiðe un[a]berendlic talað, & mid sua micelre
mureunga his agen mod gedrefð, ðætte oft ðone geðyldegestan seamað
20 ðæs siges ðe he ofer ðone dioful hæfde mid his geðylde, & he ðonne
sua gebunden fram ðam diofle sargað ðæs, & him ofðyncð ðæt he hit
sua emne & sua geðyldelice forbær ðæt he ðæt bismere ne forgeald, &
ðencð ðæs timan hwonne he hit wyrð geleanian mæge. Ac hwam
beoð ðonne ðas ðyllecan gelicran ðonne ðæm folce ðe on clænum
25 felda weorðlicne sige gefeohtað, & eft innan hira burgum fæste belo-

how to take him. And the patient man afterwards, when it has sub-
sided, directs his mind back again, and remembers the loss or igno-
miny formerly inflicted on him, and then very hastily and immoderately
estimates all that was formerly done to him, and considers it very
intolerable, and disturbs his own mind with such excessive murmuring,
that often the most patient man is ashamed of the victory he won over the
devil with his patience; and when he is thus bound by the devil he grieves
at it, and repents having so equably and patiently forborne requiring
the ignominy, and thinks when he will be able to requite it worse.
But what do such men resemble more than the nation which wins an
honourable victory in the open field, and afterwards, when strongly

gebindan, oððe swelce hie ær lægen on longre mettrymnesse, & hie ðeah gewierpten, & eft cume an lytel fefres, & hie ofslea? Ða ge-ðyldegan sint to manianne ðætte hie hiera heortan getrymmen æfter ðæm miclan sige, & þa burg hiera modes wið stælherigeas behealden, & mid wighusum gefæstnige, swelce hie him ðære adle edcir swiðor ondrede ðonne ðone fruman, ðylæs se lytega feond æfter fyrste swiðor fægenige ðæt he hiene mid his lotwrencium beswice, ðeah he hiene ær on openum gefeohte ofercome, & him ðone stiðan swioran fortræde.

XXXIV. Ðætte on oðre wisan sint to manianne ða welwillendan, & on oðre ða æfstegan.

On oðre wisan sint to manianne þa welwillendan, on oðre ða æfstegan. Ða welwillendan siut to manianne ðæt hie swæ fægenien oðerra monna godra weorca ðæt hie eac selfe ðæs ilcan lyste, & swæ gilpen hiera nihstena dæda ðæt hie him eac onhyrigen. Nimen him bisene on hiera godan weorcum, & iecen hie simle mid hiera agnum, ðylæs hie sien to oðerra monna gefeohte holde haweras, & don him selfe nawuht, & ðonne eft æfter ðæm gefeohte sie butan æghwelcum edleane on ðys andweardan life. Se þe nu on ðæm gefeohte ðisses andweardan lifes nyle swincan, ne his selfes plion, he ongitt eft hine selfne ofercumenne & gescendne, ðonne he gesihð & gehierð ða weorðian þe ær wel ongunnon, ða ða he idel wæs. Swiðe swiðe we gesyngiað, gif we oðerra

enclosed in their cities, through carelessness allow themselves to be captured; or as if they had lain with a long illness, and yet had recovered, and a trifling fever had come, and killed them? The patient are to be warned to fortify their hearts after so great a victory, and hold the city of their hearts against predatory bands, and fortify it with battlements, as if they dreaded the return of the disease more than its beginning; lest the wily foe after a time rejoice more in entrapping them with his artifices after they had overcome him in an open fight, and breaking their stubborn necks.

cene ƿur(h) hira giemelieste hie lætað gebindan, oððe suelce hie ær lægen on longre medtrymnesse, & hie ðeah gewierp[ten], & eft cume an lytel febbres, & hie ofslea? Ða geðyldegan sint to manianne ðætte hie hira heortan getrymigen æfter ðæs miclan sige, & ða burg hira
 5 modes wið stælherigas behealden, & mid wighusum gefæsðnige, suelce he him ðære adle edcier suiður ondræde ðonne ðone fruman, ðylæs se lytega fiond æfter fierste suiður fægnige ðæt he hine mid his lôt-wrencium besuice, ðeah he hine ær openum gefeohte ofercome, & [him] ðone stiðan suiran forbræce.

10 XXXIV. Ðætte ón oðre wisan sint to manianne ða welwillendan, & on oðre ða æfestgan.

On oðre wisan sint to manianne ða welwillendan, on oðre ða æfste-gan. Ða welwillendan siut to manianne ðæt hie sua fægenigen oðra monna godra weorca ðæt hie eac selfe ðæs ilcan lyste, & sua gielpen
 15 hira niehstena dæda ðæt hie him eac o(n)hyrigen. Nimen him bisene on hira godan weorcum, & icen hie simle mid hira agenum, ðylæs hie sien to oðerra monna gefeohte holde haweras, & don him selfe nawuht, & ðonne eft æfter ðam gefeohte sie butan æghwelcum edleane on ðys andweardan life. Se ðe nu on ðæm gefeohte ðisses andweardan lifes
 20 nile suincan, ne his selfes plion, he ongiet eft hine selfne ofercymenne & gesciendne, ðonne he gesiehð & gehierð ða weorðigan ðe ær wel ongunnon, ða ða he idel wæs. Suiðe suiðe we gesyngiað, gif we

XXXIV. That the benevolent are to be admonished in one way, in another the envious.

The benevolent are to be admonished in one way, in another the envious. The benevolent are to be admonished so to rejoice in the good works of others as themselves to desire the same, and so to boast of their neighbour's deeds as to imitate them. Let them take an example from their good works, and always increase them with their own, lest they be sympathizing spectators of other men's efforts without themselves helping them, and then, when the struggle is over, be without any reward in this present life. He who will not exert himself in the struggle of this present life, or run risks, afterwards has to acknowledge himself vanquished and humiliated, when he sees and hears those honoured who formerly began well, while he was idle.

monna welgedona dæda ne lufiað & ne herigeað, ac we nabbað ðeah nane mede ðære heringe, gif we be sumum dæle nyllað onginnan ðæt we onhyrigen ðæm ðeawum þe us on oðrum monnum liciað be ðæm dæle ðe we mægen. Forðæm is to secganne ðæm welwillendan monnum ðæt hie habbað swæ micle mede oðerra monna godra weorca, gif hie him nan wuht ne onhyriað, swæ we habbað ðæs hleahtres, ðonne we hlilhað gligmonna unnyttes cræftes. We heriað hiera cræftas, & ðeah nyllað hie habban, forðæm we hiera nabbað nan lof. We wundrað hu wel hie liciað for hiera cræfte, & ðeah ne wilniað na ðæt we swæ lieigen. Ðæm welwillendum is to sægganne, ðonne hie gesioð hiera gefereana god weore, ðæt hie eac ðencen to him selfum, & ne fortruwigen hie for oðerra monna weorcum, ðylæs hie herigen hiera godan weore, & onscunien ðæt hie selfe swæ don. Ðæs ðy wierce wite hie sculon habban on ende þe him licað ðæt mon wel do, & nyllað ðæm onhyrigean be sumum dæle. Ac ða æfstegan sint to manianne ðæt hie ongieten hu blinde hie beoð, ðonne hie beoð unrote for oðerra monna godan weorcum, & for hiera ryhtum ge(fean) bioð unbliðe, forðæm hie bioð swiðe ungesælige, ðonne hie yfliað forðæmpe oðre men godiað, & ðonne hie gesioð ðara oðerra gesælðo eaciende, ðonne ðyncð him ðæt hie willen acwelan for ðære mettrymnesse ðæs oðres gesælignesse, swæ he bið genierwed on his mode. Hwa mæg beon ungesæligra ðonne se æfstega? Ðonne ðu gesihst ðæt he bið utan gedrefed, hu micle ma wenst ðu ðæt he sie innan for ðæs oðres gode! Ðæt god ðæt se oðer ðonne deð, ðæt meahte bion eac his god,

We sin greatly if we do not love and praise the good deeds of others, but we shall get no reward for our praise if we will not to some extent begin to imitate the virtues which please us in others, as far as lies in our power. Therefore the benevolent must be told that they will have as much reward of other men's good works, if they do not imitate them, as we have of our laughter at the useless tricks of conjurers. We praise their tricks, and yet care not to possess them, because they are not creditable. We admire the approbation they get for their art, but yet we do not desire the same approbation. The benevolent are to be told that, when they see the good works of their companions, they must think for themselves, and not presume on the strength of the works of others; lest, while they praise their good

oðerra monna welgedona dæda ne lufigað & ne herigað, ac we nabbað
 ðeah nane mede ðære h[e]ringe, gif we be sumum dæle nellað onginnan
 ðæt we onhyrigen ðæm ðeawum ðe us on oðrum monnum liciað be
 dæle ðe we mægen. Forðæm is to secganne ðæm welwillendan
 5 monnum ðæt habbað sua micle mede oðerra monna godra weorca,
 gif hie him nanwuht ne onhyrigeað, sua we habbað ðæs hleahtres,
 ðonne we hliehað gligmonna unnyttes cræftes. We herigað hira
 cræftas, & ðeah nyllað hi habban, forðæm we hira nabbað nan lóf.
 We wundriað hu wel hie liciað for hira cræfte, & ðeah ne wilnigað
 10 no ðæt we sua licigen. Ðæm welwillendum is to secganne, ðonne hie
 gesioð hira geferena góð weorc, ðæt hie eac ðencen to him selfum, &
 ne fortruwigen hie for oðerra monna weorcum, ðylæs hie herigen hira
 godan weorc, & onscunigen ðæt hie selfe sua dón. Ðæs ðy wyrse wite
 hie sculon habban on ende ðe him licað ðæt mon wel doo, & nyllað
 15 ðæm onhyrigean be sumum dæle. Ac ða æfstegan sint to manianne
 ðæt hie ongieten hu blinde hi beoð, ðonne hie beoð unrote for oðerra
 monna godan weorcum, & for hira ryhtum gefean beoð unbliðe,
 forðæm hie beoð suiðe ungesælige, ðonne hie yfeliað, forðæmðe oðre
 menn godigað, & ðonne hie geseoð ðara oðer[r]a gesælða eaciende,
 20 ðonne ðyncð him ðæt hie wiellen acuelan for ðære medtrymnesse ðæs
 oðres gesælignesse, sua he bið genierwed on his mode. Hwa mæg
 beon ungesæligra ðonne se æfstiga? Ðonne ðu gesiehsð ðæt he bið
 utan gedrefed, hu micle ma wenstu ðæt he sie innan for ðæs oðres
 góde! Ðæt god ðæt se oðer ðonne deð, ðæt mealte beon eac his god,

works, they avoid doing so themselves. The worse punishment they shall have at last, the more they are pleased at the good deeds of men without imitating them to some extent. But the envious are to be admonished to perceive how blind they are, when they are grieved at the good works of others, and are sad because of their righteous joy, because they are very unhappy, when they suffer because others are prosperous; and when they see the happiness of others increasing, they think they will die from the discomfort of the other's happiness, so oppressed is their heart. Who can be unhappier than the envious man? When thou seest that he is externally afflicted, how much more thinkest thou that he is internally, because of the other's goodness! The other's good might also be his, although he could not yet

Ʒeah he hit Ʒonne giet dón ne meahhte, gif he hit wolde lufgean on Ʒæm oðrum. Ealle Ʒa þe wuniað on anum geleafan & on anum willan hie bioð swæ swæ manegu limo on anum men, & ælc hæfð Ʒeah sundornytte, & Ʒeah Ʒa limo mislice todælede sien, ælc hiera bið on oðres nytte swæ sama swæ on his selfes. Ðonon hit gewierð Ʒæt se fot gesilhð Ʒurh Ʒæt eage, & þæt eage stapð on Ʒæm fotum, Ʒa earan gehierað for Ʒone muð, & Ʒæs muðes tunge sceal faran on Ʒara earana Ʒearfe, & sio womb sceal fulteman Ʒæm hondum, & sio hond sceal wyrcean for Ʒa wombe. On Ʒæs lichoman gesceafte we underfengon ealle Ʒa Ʒenunga þe we nu Ʒeowiað & wyrceað. ForƷæm hit is micel scand, gif we nyllað licettan Ʒæt we sien Ʒæt we sindon, forƷæm butan tweon Ʒæt bið ure Ʒæt Ʒæt we lufiað on oðrum monnum, Ʒeah we hit selfe don ne mægen, & Ʒæt oðre men on us lufiað, Ʒæt bið hiera. Geðencen be Ʒysum Ʒa æfstegan hu micel mægen bið on Ʒære lufe Ʒæt hio gedeð Ʒæt oðerra monna gewinc & hiera weorc bið ure butan ælcum geswince ures lichoman. Ac Ʒæm æfstegum is to secganne, gif hie hie nyllað healdan wið Ʒæm æfste, Ʒæt hie weorðað besencte on Ʒa ealdan unryhtwisnesse Ʒæs lytegan feondes, þe be him awriten is Ʒætte for his æfste deað become ofer ealle eorðan. ForƷæm þe he hefonrice mid his agenre scylde forworhte, þa ofƷuhte him Ʒætte men wæron to Ʒæm gesceapene, & iecte Ʒa his agene scylde mid Ʒæm æfste, Ʒæt he tiolode men forlæran Ʒæt hie wurden eac forlorene swæ he wæs. Eac sint to læronne Ʒa æfstegan Ʒætte hie ongieten under hu micelre frecennesse hie licggeað, & hu hie icceað hiera forwyrd, Ʒonne hie of hiera heortan nyllað aweorpan Ʒone æfst, ac hiene

do it, if he would love it in the other. All who continue in one belief and one will, are like many limbs of one man, and each has a special use; and yet, although the limbs are variously apportioned, each is as useful to the other as itself. Thence it happens that the foot sees through the eye, and the eye walks with the feet, the ears hear for the mouth, and the mouth's tongue moves for the benefit of the ears, and the belly has to support the hands, and the hand works for the belly. In the structure of our body we received all the services we now render. Therefore it is a great shame not to imitate what we are. For doubtlessly that is ours which we love in others, though we cannot do it ourselves, and what others love in us is theirs.

5 ðeah he hit ðonne git dón ne mealhte, gif he hit wolde lufgean on
 ðæm oðrum. Ealle ða ðe wunigeað on anum geleafan & on anum
 willan hie beoð sua sua manegu limu on anum menn, & ælc hæfð ðeah
 sundernytte, [& ðeah ða limu mislice todælde sin, ælc hira bið on
 10 oðres nytte swa some] swa on his selfes. Ðonon hit gewyrð ðæt se
 fot gesiehð ðurh ðæt eage, & ðæt eage stæpð on ðæm fotum, ða earan
 gehierað for ðone muð, & ðæs muðes tunge sceal faran on ðara earena
 ðearfe, & sio womb sceal fulteman ðæm hondum, & sio hond sceal
 wyrcean for ða wambe. On ðæs lichoman gesceafte we underfengon
 15 ealle ða ðenunga ðe we nu ðiowiað & wyrceað. Forðæm hit is micel
 sceand, gif we nyllað licittan ðæt we sien ðæt we sindon, forðæm
 butan tweon ðæt bið ure ðæt ðæt we lufgeað on oðrum monnum,
 ðeah we hit selfe dón ne mægen, & ðæt oðre menn on us lufgeað, ðæt
 bið hira. Geðencen be ðysum ða æfstigan hu micel mægen bið on
 20 ðære lufe ðæt hio gedeð ðæt oðerra monna gesuinc & hira weore bið
 ure butan ælcum gesuince ures lichoman. Ac ðæm æfstegum is to
 secganne, gif hie hie nyllað healdan wið ðæm æfste, ðæt hie weorðað
 besencte on ða ealdan unryhtwisnesse ðæs lytegan fiondes, ðe bi him
 awriten is ðætte for his æfste deað become ofer ealle corðan. For-
 25 ðæmðe he hefonrice mid his agenre scylde forworhte, ða ofðuhte him
 ðætte menn wæron to ðæm gesceapene, & icte ða his agne scylde mid
 ðæm æfste, ðæt he tiolode menn forlæran ðæt hie wurden eac forlorene
 sua he wæs. Eac sint to læranne ða æfstigan ðætte hie ongieten
 under hu micelre frecenesse hie liecgað, & hu hie iceað hira forwyrd,
 25 ðonne hie [of] hira heortan nyllað aweorpan ðone æfst, ac hine

From this let the envious consider how great power there is in love, since it makes the toil and works of others ours without any personal toil. But the envious are to be told that, unless they guard against envy, they will be plunged into the old unrighteousness of the cunning fiend, through whose envy it is written that death came on the whole earth. Having lost heaven of his own fault, he was grieved at men being created for it, and increased his own sin with his envy, so that he strove to seduce men, that they might be lost, as he was. The envious are also to be taught to perceive to what great danger they are exposed, and how they increase their perdition, when they will not reject envy from their heart, but preserve it, until they fall into open

healdað, oððæt hie afeallað on opene scylde, swæ swæ Cain dyde. Ne gefeolle he næfre on swæ opene scylde ðæt he his broðor ofsloge, gif he ær ne æfstgade ðætte his broðor lac wæron ðonweorðlecor onfongne ðonne his. Be ðæm is awriten ðæt Dryhten besawe to Abele & to his lacum, & nolde to Caine ne to his lacum. Ða wearð Cain swiðe [swið(e) hrædlice] ierre, & huipode ofdune, & se anda ða þe he hæfde to his breðer, forðæmþe his lac wæron onfongnu & his næron, se anda wearð to sæde ðæs broðorsleges, forðæm him eglde ðæt he wæs betra ðonne he, & ðohte, swæ he eft dyde [gedyde], ðæt he hiene ofsloge, wurde siððan to ðæm þe hit mealhte. Forðæm is to sæcgeanne ðæm æfstegum ðætte, ðonne ðonne hie bioð innan fretene mid ðære adle, ðæt hie forleosað swæ hwæt oðres godes swæ on him ongieten bið. Be ðæm is awriten ðætte ðis flæsclice lif sie æfst, & he sie ðære flæslican heortan hælo, & ðeah ða ban for him forrotigen. Hwæt getacnað ðonne ðæt flæse buton unfæst weorc & hnesce, & hwæt ða ban buton stronglice geworht weorc? Oft ðeah gebyreð ðætte sume, ða þe welwillende bioð on monegum weorcum, unfæste bioð ongietenene, & sume bioð beforan monna eagam gesewen swelce hie fæstlicu & stronglicu weore wyrce, & ðeah, ðeah hie swæ dó beforan monnum, for ðæm andan oðerra monna godra weorca, hie bið aswunden oninnan him selfum. Forðy is wel gecweden ðætte ðæt flæsclice lif sie ðære heortan hælo, forðæm se þe gehielt his unsceaðfulnesse & his godan willan, ðeah he hwæt tierderlices oððe yfelra weorca utan do, he mæg ðæt æt sumum cierre betan. Ac ðæt is swiðe ryhte gecweden be ðæm banum ðæt hie forrotigen for ðæm æfste, forðæm for ðæs æfstes

sin, as Cain did. He would not have fallen into so manifest a sin as to slay his brother, had he not been envious before, because his brother's offerings were more thankfully received than his own. Therefore it is written that the Lord regarded Abel and his gifts, but not Cain and his gifts. Then Cain very quickly became angry, and drooped, and his anger against his brother, because his offerings were accepted and his own were not, became the cause of the fratricide, because he was annoyed at his being better than himself, and he determined, as he afterwards did, to slay him, come of it what might. Therefore the envious are to be told that, when they are internally consumed by the disease, they lose whatever other virtues they are acknowledged to possess. Therefore it is written that this carnal life is envy,

healdað, oððæt hie afeallað on opene scylde, [swæ swæ Cain dyde.
 Ne gefioll he nō ón swæ opene scylde] ðæt he his broður ofsloge, gif
 he ær ne geæfstgode ðætte his broður lac wæron ðaneweorðlicor
 onfongne ðonne his. Be ðam is awriten ðæt Dr[y]hten besawe to
 5 Abele & to his lacum, & nolde to Caine ne to his lacum. Ða wearð
 Cain suið(e) hrædlice irre, & hnipode ofdune, & se anda ða ðe he hæfde
 to his breðer, forðæmðe his lac wæron onfangne & his næron, se
 anda wearð to sæde ðæs broðurslæges, forðæm him eglde ðæt he
 wæs betra ðonne he, & ðohte, sua he eft gedyde, ðæt he hine ofsloge,
 10 wurde siððan to ðæm ðe hit meahte. Forðæm is to secganne ðæm
 æfstegum (ðætte, ðonne ðonne hie bioð innan fretene mid ðære adle,
 ðæt hie forleosað) sua hwæt oðres godes sua on him ongieten bið. Be
 ðæm is awriten ðætte ðis flæselice lif sie æfesð, & he sie ðære flæse-
 lican heortan hælo, & ðeah ða bân for him forrotigen. Hwæt ge-
 15 tacnað ðonne ðæt flæsc buton unfæsð weorc & hnesce, & hwæt ða
 bân buton stronglice geworht weorc? Oft ðeah gebyreð ðætte sume,
 ða ðe welwillende beoð on monegum weorcum, unfæste beoð ongietene,
 & sume beoð beforan monna eagam gesewen suelce he fæsðlicu [&
 stranglecu] weorc wyree, & ðeah, ðeah he swa do beforan monnum,
 20 for ðam andan oðerra monna godena weorca, he bið aswunden oninnan
 him selfum. Forðy is wel gecueden ðætte ðæt flæselice lif sie ðære
 heortan hælo, forðæm se ðe gehielt his unseadfulnesse & his godan
 willan, ðeah (h)e hwæt tierderlices oððe yfelra weorca utan doo, he
 mæg ðæt æt sumum cierre betan. Ac ðæt is suiðe ryhte gecueden
 25 be ðæm banum ðæt hie forrotigen for ðæm æfste, forðæm for ðæs

which is the salvation of the carnal heart, although it makes the bones
 decay. What signifies the flesh but infirm and weak works, and what
 the bones but strongly wrought works? It often however happens
 that some, who are benevolent in many works, are considered infirm,
 and some in the eyes of men have the reputation of working firm and
 strong works; and yet, though they do so before men, for rivalry of
 other men's good works, they waste away internally. Therefore it is
 well said that carnal life is the heart's salvation, because he who pre-
 serves his innocence and good will, although he do weak or evil actions
 externally, he can amend it at some other time. But it is very rightly
 said that the bones decay through envy, because good works perish
 through the sin of envy, although in the eyes of men they seem

seyldre forweorðað ða godan weore, ðeah þe hie beforan monna eagam ðyncen trunlice gedon. Ðæt is ðæt ða ban forrotigen for ðæm æfste ðæt he forlose sum swiðe god weore for ðæm æfste.

XXXV. Ðætte on oðre wisan sint to manianne ða bilwitan, on oðre ða ðweoran [& þa lytegan].

On oðre wisan sint to manianne ða bilwitan, on oðre ða lytegan. Ða bilwitan sint to herigeanne, forðæmpe hie simle swineað on ðæm ðæt hie tiliað ðæt hie ne scielen leasunga sægean. Hie mon sceal eac læran ðæt hie hwilum swugien ðæs soðes, forðæm, swæ swæ sio leasung simle dereð ðæm secgendum, swæ dereð eac hwilum sumum monnum ðæt soð to gehieronne. Forðæm ure Dryhten gemetgode mid swiggean his spræce beforan his ðegnum, ða he cwæð : Fela ic hæbbe cow to sæganne, ac ge hit ne magon nu git aberan. Ðy sint to manianne ða bilwitan anfealdan ðætte, swæ swæ hie ða leasunga nytwyrðlice fleoð, ðæt hie eac ðæt soð nytwyrðlice secgen, & geiecen ðæt god hiera anfealdnesse mid wærscipe, & swæ tilige ðære orsorgnesse mid ðære anfealdnesse ðætte hie ðone ymbeðone ðæs wærscipes ne forlæte. Be ðæm cwæð se æðcla lareow *sanctus* Paulus : Ic wille ðæt ge sien wise to gode & bilewite to yfele. Ond eft be ðæm cwæð Dryhten ðurh hiene selfne to his gecorenum : Bio ge swæ ware swæ nædran, & swæ bilwite swæ culfran. Forðæm on ðara acorenra monna heortan sceal ðære nædran lytignes & hiera nið ðære culfran bilwitnesse gescierpan, & eft ðære culfran bilwitnes sceal gemetgian ðære nædran wærscipe & hiera nið, ðylæs hiene se wærscipe & se anda

strongly wrought. The bones decaying through envy is his losing any very good work through envy.

XXXV. That the simple are to be admonished^r in one way, in another the perverse and cunning.

The simple are to be admonished in one way, in another the cunning. The simple are to be praised, because they always laboriously endeavour not to tell falsehoods. They are also to be taught sometimes to keep back the truth, because, as falsehood always injures the speaker, so also it sometimes injures some men to hear the truth. Therefore our Lord restrained his speech with silence before his dis-

æfstes scylde forweorðað ða godan weorc, ðeah ðe hie beforan monna eagum ðyncen trumlice gedón. Ðæt is ðæt ða bán fo[r]rotigen for ðæm æfste ðæt he forleose sum suiðe god weorc for ðæm æfste.

XXXV. Ðætte ón oðre wisan sint to manienne ða bilwitan, ón oðre
5 ða ðweoran & ða lytegan.

On oðre wisan sint to manianne ða biliwitan, on oðre ða lytegan. Ða bilewitan sint to herigenne, forðæmðe hie simle suincað on ðæm ðæt hi tieligeað ðæt hie ne sculen leasunga secgan. Hie mon sceal eac læran ðæt hi hwilum suigien ðæs soðes, forðæm, sua sua sio
10 leasung simle deret ðæm secggendum, sua dereð eac hwilum sumum monnum ðæt soð to gehierenne. Forðæm ure Dryhten gemetgode mid suigean his spræce beforan his ðegnum, ða he cwæð: Fela ic hæbbe eow to secganne, ac ge hit ne magon nu giet aberan. Ðy sint to manianne ða bilwitan ánealdan ðætte, sua sua hie ða leasunga
15 nyttwyrðlice fleoð, ðæt hie eac ðæt soð nyttwyrðlice secgen, & geicen ða god hira anfealdnesse mid wærscipe, & sua tilige ðære orsorgnesse mid ðære anfealdnesse ðætte he ðone ymbeðonc ðæs wærscipes ne forlæte. Be ðam cwæð se æðela larcow *sanctus* Paulus: Ic wille ðæt ge sien wise to góde & bilwite to yfele. Ond eft be ðæm [cwæð]
20 Dryhten ðurh hine selfne to his gecorennum: Beo ge swa ware sua sua nædran & sua bilwite sua culfran. Forðæm on ðara acorenra monna heortan sceal ðære nædran lytignes & hire nið ðære culfran biliwitnesse gescirpan, & eft ðære culfran biliwitnesse sceal gemetgian ðære nædran wærscipe & hire nið, ðylæs hine se wærscipe & se anda

ciples, when he said: "I have many things to tell you, but ye cannot yet bear it." Therefore the simple and straightforward are to be warned, as they usefully avoid falsehood, so also to speak the truth usefully, and increase the goodness of their simplicity with caution, and so strive for security with simplicity as not to dismiss cautious consideration. Therefore the noble teacher St. Paul said: "I wish ye to be wise for good and simple for evil." And again, the Lord spoke about the same through himself to his elect: "Be cunning as adders and simple as pigeons." Therefore in the mind of the elect the cunning and fierceness of the adder is to enliven the simplicity of the pigeon; and, again, the simplicity of the pigeon is to moderate the cunning and fierceness of the adder, lest cunning and zeal lead

gelede on ealles to micle hatheortnesse, oððe eft sio bilwitnes & sio anfealdnes hiene to ungeornfulne gedó to ongietonne, ðylæs he weorðe besolcen. Ongean ðæt mon sceal monian ða lytegan, & him sæcgean ðæt hie ongieten hu hefig ðæt twyfealde geswinc bið ðæt hie him selfe ðurh hiera agene seylde hiera agnes gewaldes him on getioð. Ðæt is ðonne ðæt hie ealneg ræswað & ondrædað ðæt hie mon tælan wille, & bioð ealneg mid ðæm ymbeðonce abisgode & ofdrædde. Oðer is ðara geswinca ðæt hie symle seceað endelease ladunga, hu hie hie ðonne berececan mægen. Ac nis nan scild trumra wið ðæt twyfealde geswinc ðonne mon sie untwyfeald, forðæmpe nan wult nis icðre to gesegeanne, ne eae to gelyfeanne ðonne soð. Ac ðonne hwa on ða leasunga befehð, ðonne ne mæg he of, ac sceal ðonne niede ðencean hu he hie gelicettan mæge, & gewergað ðonne his heortan swiðe hearde mid ðy geswince. Be ðæm geswince spræc se psalmscop, þa he cwæð: Ðæt geswinc hiera agenra welora hie geðryscð. Forðæm se ilca feond se þe nu ðæt mod ðurh ða biswicolan olicunga forlæreð, he hit eft mid swiðe grimmum edleane geðryscð. Be ðæm wæs geoweden ðurh Ieremias ðone witgan: Hie lærdon hiera tungan, & wenedon to leasunge, & swuncon on unnyttum weoree. Swelce he openlice cwæde: Ða þe meahon Godes friend bion butan geswince, hie swuncon ymb ðæt hu hie meahen gesyngian. Witodlice, ðonne hwa nyle bilwitlice libban butan geswince, he wile geearnian mid his geswince his agenne deað. Ac monige men, ðonne him bioð unðeawas on onfundne, ðonne onseuniað hie ðæt mon wite hwelce hie sien, & wilniað ðæt hie hie gehyden & beheligen under ðæm ryfte ðære

them into excessive fervour; or, again, lest simplicity and straightforwardness make them too indifferent to understanding, lest they become stupefied. The cunning, on the other hand, are to be admonished, and told to understand how heavy the twofold toil is that they voluntarily impose on themselves through their sins. That is, that they are always considering, and fearing to be blamed, and are always troubled and alarmed at the thought. The other toil is that they are always seeking endless excuses how to clear themselves. But there is no stronger shield against the twofold toil than being sincere, for nothing is easier to speak and believe than truth. But when any one takes to excuses, he cannot extricate himself, but is obliged to think how he can make them plausible, and wearies his mind very severely with the

gelæde ón ealles to micle hatheortnesse, oððe eft sio bilewitnes & sio
 anfealdnes hine tó ungeornfulne gedoo to ongiétanne, ðylæs he weorðe
 besolcen. Ongean ðæt mon sceal monian ða lytegan, & him secgan
 ðæt hie ongieten hu hefig ðæt twiefalde gesuine bið ðæt hie him
 5 selfe ðurh (h)ira agena scylda hira agnes gewealdes him on [ge]teoð.
 Ðæt is ðonne ðæt hie callneg ræswað & ondrædað ðæt hi mon tælan
 wille, & beoð callneg mid ðæm ymbeðoncan abisgode & ofdrædde.
 Oðer is ðara gesuince ðæt hi simle seceað endelease ladunga, hu hie
 ðonne bereccan mægen. Ac nis nan scild trum[ra] wið ðæt tuiefalde
 10 gesuinc ðonne mon sie untwiefald, forðæmðe nawuht nis ieðre to
 [ge]secganne, ne eac to [ge]liefanne ðonne sóð. Ac ðonne hwa on ða
 leasunga befehð, ðonne ne mæg he óf, ac sceal ðonne niede ðencean
 hu he hie gelicettan mæge, & gewergað ðonne his heortan suiðe
 hearde mid ðy gesuince. Be ðæm gesuince spræc se salmscop, ða
 15 he cuæð: Ðæt gesuinc hira agen[r]a welena hie geðrycð. Forðæm
 se ilca feond se ðe nu ðæt móð ðurh ða bisuiculan olicunga forlæreð,
 he hit eft mid suiðe grimmum edleane geðrycð. Be ðæm wæs
 gecueden ðurh Ieremias ðone witgan: Hie lærdon hira tungan, &
 wenedon to leasunge, & swuncon on unryhtum weorce. Suelce he
 20 openlice cuæde: Ða ðe meahton Godes friend beon butan gesu[i]nce,
 hie suuncon ymb ðæt hu hie meahton gesyngian. Wietodlice, ðonne
 hwa nyle bielwitlice libban butan gesuince, he wile gearnian mid his
 gesuince his agenne deað. Ac monige menn, ðonne him beoð un-
 ðeawas on anfundene, ðonne anscunigað hie ðæt mon wite hwelce hie
 25 sien, & wilniað ðæt hie hie gehyden & beheligen under ðæm ryfte ðære

toil. Of which toil the Psalmist spoke, saying: "The toil of their
 own lips oppresses them." Because the same foe who now seduces the
 mind with his deceitful flatteries, oppresses it afterwards with a very
 cruel requital. Of which was spoken through Jeremiah the prophet:
 "They taught their tongues, and trained them to falsehood, and toiled
 at an unrighteous work." As if he had openly said: "Those who
 could have been God's friends without toil, toiled that they might be
 able to sin." In truth, when any one is unwilling to live simply
 without toil, he will earn with his toil his own death. But many
 men, when vices are discovered in them, shrink from men's know-
 ing what they are, and try to hide and cover themselves with the
 cloak of hypocrisy; and even of the sins which are openly seen they

leasunga, ge furðum ðara scylda þe openlice bioð gesewena, hie wilniað ðæt hie scylen hie beladian swæ georne ðætte oft se se þe wilnað hiera unðeawas arasian, bið openlice beswicen & ablend mid ðæm miste ðaraleasunga, swæ ðæt him fulneah ðyncð ðætte his nan wuht swæ ne sie swæ swæ he ær witodlice be him wende. Be ðæm ryhtlice be Iudeum wæs gecweden ðurh ðone witgan ymb ðæt synnfulle mod þe hit symle wile ladian, he cwæð ðæt ðær se iil hæfde se holh. Se iil getacnað ða twyfealdnesse ðæs unclænan modes ðæt hit simle lytiglice ladað, swæ swæ se iil, ærðæm he gefangen weorðe, mon mæg gesion ægðer ge his fet ge his heafud ge eac eal ðæt bodig, ac sona swæ hienc mon gefehð, swæ gewint he to anum cliwene, & tihð his fet swæ he innest mæg, & gehyt his heafod, swæ ðætte betweoh hondum ðu nast hwær him aðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó onhrine, ðu meahtes gesion ægðer ge fet ge heafod. Swæ doð ða lytegan & ða unclænan mod : ðonne him bið sum unðeaw an onfunden, ðonne bið ðæs iiles heafod gesewen ; ðonne mon mæg ongietan of hwæm hit ærest com, & for hwæm. And ðonne bioð ða fet gesewene, ðonne mon ongiet mid hwelcum stæpum ðæt nauht wæs ðurhtogen, ac ðeah ðæt unclæne mod swiðe hrædlice fehð on ða lađuuga, & mid ðære beheleð his fet & ða stæpas his unnyttan weorces. Ðonne he tihð his heafod in to him, ðonne he mid wunderlicre ladunge ætiewð ðæt he furðum næfre ðæt yfel ne ongunne, swæ he hit hæfð mid his lotwrencium bewunden oninnan him selfum, swelce se lareow hæbbe an cliwen on his honda swiðe nearwe & swiðe smeallice gefealden, & nyte hwær se ende sie, swæ feor & swæ fæste hit bið

desire to clear themselves so eagerly, that often he who desires to rebuke their faults is openly deceived and blinded with the mist of falsehood, so that it almost seems to him that they are not at all like what he formerly supposed them really to be. Therefore it was very rightly said about the Jews through the prophet, concerning the sinful heart which always tries to excuse itself ; he said that the hedgehog had his hole there. The hedgehog signifies the duplicity of the impure mind, which is always making cunning excuses, like the hedgehog, whose feet and head and whole body can be seen before he is caught ; but as soon as he is caught, he curls up into a clew, drawing in his feet as far as he can, and hiding his head, so that when you have him

leasunga, ge furðum ðara scylda ðe openlice beoð gesewena, h[i]e wil-
 niað ðæt hie scylen hie beladian sua georne ðætte oft se ðe wilnað
 hiera unðeawas arasian, bið openlice besuicen & [a]blend mid ðæm
 miste ðære leasunga, sua ðæt him fulneah ðyncð ðætte his nawuht sua
 5 ne sie sua sua he ær witodlice be him wende. Be ðæm ryhtlice bi
 Iudeum wæs gecueden ðurh ðone witgan ymb ðæt synfulle mod ðe
 hit simle wile ladian, he cuæð: Ðær çær se iil hæfde his holh. Se iil
 getacnað ða twiefealdnesse çæs unclænan modes ðe hit symle lytiglice
 ladað, sua sua se iil, ærðæm he gefangen weorðe, mon mæg gesion
 10 ægðer ge his fet ge his heafod ge eac eall ðæt bodig, ac sona sua hiene
 mon gefehð, sua gewint he to anum cliewene, & tilhð his fêt sua he
 innest mæg, & gehyt his heafod, sua ðætte betwuh hondum ðu nast
 hwær him awðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó ón-
 hriene, ðu meahtes geseon ægðer ge fêt ge heafod. Swa doð ça lytegan
 15 & ça unclænan mód: ðonne him bið sum unðeaw on onfunden, ðonne
 bið çæs íles heafud gesewen; ðonne mon mæg ongietan of hwam
 hit æresð com, & for hwæm. & ðonne beoð ça fêt gesewene, ðonne
 mon ongiet mid hweleum stæpum çæt nawht wæs ðurhtogen, ac
 ðeah çæt [un]clæne mód suiðe hrædlice fehð on ða ladunga, & mid
 20 ðære beheleð his fêt & ða stæpas his unnyttan weorces. Ðonne he
 tiehð his heafod in to him, ðonne he mid wunderlicre ladunga
 ætiewð ðæt he furðum næfre çæt yfel ne ongunne, sua he hit hæfð
 mid his lótwrencium bewunden oninnan him selfum, suelee se lareow
 hæbbe án cliwen on his honda suiðe nearwe & suiðe smealice ge-
 25 fealden, & nyte hwær se ende sie, sua feor & sua fæste hit bið

in your hands you do not know which comes first, feet or head, and before you touched him you could see both feet and head. So do the cunning and impure minds: when some fault is discovered in them, then the head of the hedgehog is seen; then we can understand whence it arose, and wherefore. And then the feet are seen, when we perceive with what gradations the wickedness was perpetrated; and yet the impure mind very soon has recourse to excuses, wherewith it hides its feet and the gradations of its useless work. He draws his head in to him, when he with strange excuses professes never even to have begun the evil deed, and has wound it up within him with his artifices, as if the teacher held a clew in his hand very closely and carefully wound,

befealden oninnan ðæs synnfullan monnes ingeðonce, & mid his lote bewunden, ðætte se hareow ðæs yfles þe he stieran sceolde, ðeah þe he hit ær wiste, ðæt he hit ðonne nat, & eall ðæt he ær tælwyrdlices geseah mid ðæm forhwierfdan gewunan ðære unryhtan ladunge he bið amierred ðæt he hit eall endemes forlæt, & his nanwuht nat. Witodlice se iil hæfð his holh on ðæs unnyttan monnes heortan, forðæm ðæt yfel-willende mod gefielt hit self twyfeald oninnan him selfum, & sio twyfealdnes ðæs yflan willan hiene selfne twyfealdne gefielt oninnan him selfum, & gehyt hiene on ðæm ðiestran mid ðære ladunge, swæ se iil hiene selfne gehyt on him selfum. Gehieren ða unclænan & ða lytegan hu hit awriten is on Salomones bocum ðætte se libbe getreowlice se þe bilwitlice libbe. Ðæt is se trua micelre orsorgnesse, bilwines & anfealdnes his weorca. Gehierað hwæt of ðæs wisan Salomones muðe wæs gecweden; he cwæð ðæt ðæs Halgan Gastes lar wille ðeon leasunge. Gehierað eac ðætte ðæræfter awriten is ðætte he hæbbe his geðeaht & his sundorspræce mid ðæm bilwitum & mid ðæm anfealdum. Ðonne spricð God to ðæm menn, ðonne he onliht ðæt mennisee mod mid his ageure andweardnesse, & him his dieglan ðing geopenað. Ðonne is eac gecweden ðætte God sprece to ðæm bilwitum, ðonne he mid ðæm uplicum & mid ðæm dieglum ðingum hiera mod onliht mid ðæm sciman his giefe & his fandunga & eac his tihtinge. Ðæt beoð ðonne calles swiðost ða mod ða þe nan scadu ne geðiestrað ðære twyfealdnesse. Ac ðæt is ðeah syndrig yfel twyfealdra monna ðætte, ðonne ðonne hie oðre men mid hiera lote bismriað, ðonne gilpað hie & fagniað ðæs, swelce hie sien micle wærran

and knew not where the end was, so far and firmly it is wound within the sinful man's mind, and encompassed with his deceit, that the teacher knows nothing of the evil he was to correct, although he knew it before, and he is so confused with the perverse trick of unrighteous excuses, that at last he lets go all the faults that he saw, and knows nothing of them. Truly the hedgehog has his hole in the heart of the idle man, because the vicious mind winds itself double inside itself, and hides itself in darkness with excuses, as the hedgehog hides itself in itself. Let the impure and cunning hear how it is written in the books of Solomon, that he lives surely who lives simply. The confidence of great security is simplicity and straightforwardness of

gefealden oninnan ðæs synnfullan monnes ingeðonce, & mid his lote bewunden, ðætte se lareow ðæs yfeles ðe he stieran scolde, ðeah ðe he hit ær wisðe, ðæt he hit ðonne nát, & eall ðæt he ær tælwyrdlices geseah mid ðam forhwirfdan gewunan ðære unryhtan ladunge he bið
5 amierred ðæt he hit eal endemes forlæt, & his nanwuht nat. Wietodlice se il hæfð his holh on ðæs unnyttan monnes heortan, forðæm ðæt yfelwillende mod gefielt hit self twiefald oninnan him selfum, . . .

& gehyt hine on ðæm ðiestra[n] mid ðære ladunge, sua se il hine
10 selfne gehyt on him selfum. Gehieren ða unclænan & ða lytegan hu hit awriten is on Salomonnes bocum ðætte se libbe getreowlice se ðe bilwitlice libbe. Ðæt is se truwa micelre orsorgnesse, biliwitnes & anfealdnes his weorca. Gehirað hwæt of ðæs wisan Salomonnes muðe wæs gecueden ; he cuæð ðæt ðæs Halgan Gæstes lár wille fleon
15 leasunga. Gehirað eac ðætte ðærafter awriten is ðætte he hæbbe his geðeaht & his sundorspræce mid ðæm bilwitum & mid ðæm anfealdum. Ðonne spricð God to ðæm menn, ðonne he onlicht ðæt mennisce mod mid his agenre andweardnesse, & him his dieglan ðing geopenað. Ðonne is eac gecueden ðætte God spræce to ðæm
20 bilwitum, ðonne he mid ðæm uplicum & mid ðæm dieglum ðingum hira mod onlicht mid ðæm sciman his giefe & his fandunga & eac his tiehtinge. Ðæt beoð ðonne ealles suiðusð ða mod ða ðe nan sceadu ne geðiestrað ðære twiefaldnesse. Ac ðæt is ðeah syndrig yfel twiefaldra monna ðæt(t)e, ðonne ðonne hie oðre menn mid hira lote
25 bismriað, ðonne gielpað hie & fægenciað ðæs, suelce hi sien micle wærran

works. Hear what was said by the mouth of the wise Solomon ; he said that the doctrine of the Holy Spirit will flee falsehood. Hear also what is written after that, that he has deliberation and confidential discourse with the simple and straightforward. God speaks to man, when he enlightens the human heart with his own presence, and reveals it his secrets. And it is also said that God spoke to the simple, when with sublime and secret things he enlightens their mind with rays of his grace, and trial, and also suggestion. That is, especially, the minds which are not obscured by any shadow of duplicity. But it is, however, a special fault of the insincere that, when they humiliate others with their cunning, they boast and rejoice at it, as if

& wisran ðonne hie, forðæmpe hie ne geðenceað ða ðearlan edlean, æc fægnað iermingas hiera agnes dyseges & hearmes. Gehieren eac þa ilean mid hwelcum ymbeðonce godeundes anwaldes hie ðreade Soffonias se witga, ða he cwæð: Git cymð se micla & se mæra & se egeslica Godes dæg, se dæg bið ierres dæg & ðiestra dæg & mistes & gebreces & biemena dæg & gedynes ofer ealla truma ceastra & ofer calle hea hwammas. Hwæt getaeniað ðonne ða truman ceastra buton hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre ladunge, ðæt him ne magon to cuman ða speru ðære soðfæstnesse, ðæt sindon haligra gewrita manunga? Wið ða speru ðære soðfæstnesse hie hie scieldað, ðonne hie mon tælan wile & arasian for hiera unðeawum. Hwæt tacniað [get.] ðonne ða hean hwammas buton unclænu & twyfeald mod? Forðæm ælc wag bið gebigged twyfeald on ðæm heale. Swæ bið ðæs monnes heorte: ðonne he ða bilwitnesse & ða anfealdnesse filhð, he gefielt his mod mid wore & mid unnyttre twyfealdnesse, & eac ðætte wierce bið, he hiene ahefð on his geðohte on gielp & on ofermetto for ðæm wærscipe his agenre scylde, & deð his agenne unðeaw him to weorðscipe. Ðonne cymð se Dryhtnes domes dæg & wrace dæg ofer ða truman ceastra & ofer ða hean hwammas, ðonne ðæt ierre ðæs ytemestan domes ða menniscan heortan towierpð, ða þe nu sindon betynede & getrymede mid lytelicum ladungum wið ða soðfæstnesse, & arafað ðæt cliwen ðære twyfealdan heortan. Ðonne feallað ða truman ceastra, ðonne þa mod þe Dryhtne ungeferu sint weorðað gescended. Ðonne feallað ða hean hwammas, ðonne ða

they were much more cunning and wise than they; for they do not consider the severe requital, but the wretches rejoice at their own folly and sorrow. Let the same also hear with what consideration of divine authority the prophet Zephaniah threatened them, saying: "Yet will come the great and famous and terrible day of God, which will be a day of wrath, and darkness, and mist, and clamour, and trumpets, and din over all strong cities, and over all high corners." What signify the strong cities but fickle minds, strengthened and fortified with cunning excuses, so that the spears of truth cannot approach them, which are the admonitions of holy writ? They shelter themselves against the spears of truth, when men wish to blame and chide them

& wisran ðonne hie, forðæmðe hie ne geðenceað ða ðearlan edlean, ac fægnað irmingas hiera agnes dysiges & hearmes. Gehiren eac ða ilcan mid hwelcum ymbeðonce godcundes onwaldes hie ðreade Soffonias se witga, ða he cuæð: Giet cymð se micla & se mæra & se egeslica
 5 Godes dæg, se dæg bið irres dæg & ðiestra dæg & mistes & gebreces & biemena dæg & gedynes ofer ealla truma ceastra & ofer ealle hea hwammas. Hwæt getacniað ðonne ða truman ceastra butan hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre ladunge, ðæt him ne magon to cuman ða speru ðære soðfæsðnesse, [ðæt sindon haligra
 10 gewrita manunga? Wið ða speru ðære soðfæstnesse] hie hie scildað, ðonne hi mon tælan wile & arasian for hira unðeawum. Hwæt getacniað ðonne ða hean hwammas buton unclænu & twiefeald mod? Forðæm ælc wag bið gebieged twiefeald on ðæm heale. Sua bið ðæs monnes heorte: ðonne he ða bilewitnesse & ða anfealdnesse flihð,
 15 he gefielt his mōd mid wōre & mid unnytre twiefealdnesse, & eac ðætte wierce bið, he hine ahefð on his geðohte on gielp & on ofermetto for ðæm wærscipe his agenre scylde, & deð his agenne unðeaw him to weorðscipe. Ðonne cymð se Dryhtnes domes dæg & wrace dæg ofer ða truman ceastra & ofer ða hean hwammas, ðonne ðæt
 20 ierre ðæs ytemestan domes ða menniscan heortan towyrpð, ða ðe nu sindon betynede & getrymede mid lytelicum ladungum wið ða soðfæsðnesse, & arafað ðæt cliwen ðære twifaldan heortan. Ðonne feallað ða truman ceastra, ðonne ða mōd ðe Dryhtne ungeferu sint weorðað gesciende. Ðonne feallað ða hean hwammas, ðonne ða

for their vices. What signify the high corners but impure and insincere hearts? Because every wall is bent double in a hall. So is the heart of man: when he shuns simplicity and straightforwardness, he folds his mind with perverse and useless duplicity, and also, what is worse, he exalts himself in his mind with boasting and pride, because of the cunning of his own sin, and glories in his own vice. The day of the Lord's doom and the day of vengeance comes on the strong cities and high corners, when the wrath of the last doom destroys the human hearts, which are now closed in and fortified with cunning excuses against truth, and unravels the clew of the insincere heart. The strong cities fall, when the minds which are impenetrable to God are brought to

heortan þe hie ahebbað for ðære twyfealdnesse ðæs unryhtan wærscipes
 ðurh ryhtliene cwide & dom weorþað ofdlune aworpne.

XXXVI. Ðætte on oðre wisan sint to manianne ða halan, on oðre
 ða unhalan.

On oðre wisan sint to manian ða truman, on oðre ða untruman.
 Ða truman sint to manianne ðæt hie gewilnigen mid ðæs lichoman
 trunnesse ðæt him ne losige sio hælo ðæs modes, ðylæs him ðy wiers
 sie, gif hie ða trunnesse ðære Godes giefe him to unnytte gehweorfað,
 & ðylæs hie siððan gecearnigen swæ micle hefigre wite swæ hie nu
 egeleaslicor & unnytlicor brucað ðære mildheortlican Godes giefe.
 Forðon sint to manianne ða halan ðæt hie ne forhyegen ðæt hie her
 on worlde on ðære hwilendlican hælo him gecearnigen ða ecean hælo.
 Ymb ða hwilendlican tida *sanctus* Paulus spræc, ða he cwæð: Nu
 is hiersumnesse tima & nu sint hælnesse dagas. Eac sint to manianne
 ða halan ðæt hie Gode wilnigen to licianne ða hwile þe hie mægen,
 ðylæs hie eft ne mægen, ðonne hie willen. Forðæm wæs gesprecen
 ðurh ðone wisan Salomon bi ðæm Wisdome ðæt se Wisdom wille sona
 fleon ðone þe hiene filhð, ðonne he hiene ful oft ær to him clipað, & he
 forsæcð ðæt he him to cume. Ac eft, ðonne he ðone Wisdom habban
 wolde, & his wilnað, ðonne cwið se Wisdom to him: Ic eow clipode
 ær to me, ac ge me noldon æt cuman; ic ræhte mine hond to eow,
 nolde eower nan to locian; ac ge forsawon eall min geðeaht, & leton
 eow to giemeliste, ðonne ic eow cidde. Hwæt sceal ic ðonne buton

shame. The high corners fall, when the hearts which exalt themselves
 because of the insincerity of unrighteous cunning, are thrown down
 through a righteous sentence and judgment.

XXXVI. That the healthy are to be admonished in one way, in
 another the unhealthy.

The healthy are to be admonished in one way, in another the
 unhealthy. The healthy are to be admonished to desire that through
 the health of their bodies they may not lose the health of their minds,
 lest it be the worse for them if they make the soundness of God's
 grace useless to themselves, and lest they hereafter merit so much the
 heavier punishment the more fearlessly and uselessly they now enjoy

heortan ðe hie ahebbað for ðære tuiefcaldnesse ðæs unryhtan wærscipes ðurh ryhtliene cuide & dóm weorðað ofdune aworpne.

XXXVI. Ðætte on oðre wisan sint to manienne ða halan, on oðre ða unhalan.

5 On oðre wisan sint to manianne ða truman, on oðre ða untruman. Ða truman sint to manianne ðæt hie gewilnigen mid ðæs licuman trumnesse ðæt *him* ne losige sio hælo ðæs modes, ðylæs *him* ðy wirs sie, gif hie ða trumnesse ðære Godes giefe him to unnyte gehweorfað, & ðylæs hie siððan gecearnigen sua micle hefigre wite sua hie nu
10 egeleaslicor & unnytlicor brucað ðære mildheortlican Godes giefe. Forðon sint to manianne ða halan ðæt hie ne forhyegen ðæt hie her on worulde on ðære hwilendlican hælo him gecearnigen ða ecan hælo. Ymb ða hwilendlican tida *sanctus* Paulus spræc, ða he cuæð: Nu is hiersumnesse tima & nu sint hælnesses dagas. Eac sint to manianne
15 ða halan ðæt hie Gode wilnigen to licianne ðe hwile ðe hie mægen, ðylæs hie eft ne mægen, ðonne hie willen. Forðon wæs gesprecen ðurh ðone wisan Salomonn bi ðæm Wisdome ðæt se Wisdóm wille sona fleon ðone ðe hine flichð, ðonne he hine ful oft ær to him cleopað, & he forsæcð ðæt he him to cume. Ac eft, ðonne he ðone Wisdom habban
20 wolde, & his wilnað, ðonne cuið se Wisdóm to him: Ic eow cleopode ær to me, ac ge me noldon æt cuman; ic ræhte mine hond to eow, nolde iower nan to locian; ac ge forsawon eall min geðeaht, & leton eow to giemeleste, ðonne ic eow cidde. Hwæt sceal ic ðonne buton

the merciful gifts of God. Therefore the healthy are to be admonished not to neglect here in the world in their transitory health meriting eternal health. Of transitory times St. Paul spoke, saying: "Now is the time for obedience, now are the days of salvation." The healthy are also to be admonished to desire to please God while they can, lest afterwards they cannot when they will. Therefore it was said of Wisdom through the wise Solomon, that Wisdom will soon flee him who flees her, when she has often before called him to her, and he has refused to come to her. But afterwards, when he would like to have Wisdom, and desires her, she says to him: "I called you to me before, but ye would not come; I offered you my hand, but not one of you would look; ye despised all my counsel, and neglected my

hliehhan ðæs, ðonne ge to lore weorðað, & habban me ðæt to gamene, ðonne eow ðæt yfel on becymð ðæt ge eow ær ondredon? Ond eac ewið se Wisdom eft: Donne hie to me elipiað, ðonne nulle ic hie gehieran. On ulton hie arisað, and me seceað, ac hie me ne findað. Ac ðonne se mon his lichoman hælo forsihð, ðonne ðonne he wel trum bið to wyrceanne ðæt ðæt he ðonne wile, ðonne ðonne him eft sio hæl losað, ðonne gefret he ærest hwele hio to habbanne wæs ða hwile þe he hie hæfde, & wilnað hiera ðonne to late and on untiman, ðonne he ær nolde hie gehealdan, ða ða he hie hæfde. Forðæm eft swiðe ryhtlice Salomon cwæð: Ne læt ðu to elðiodegum ðinne weorðscipe, ne on ðæs wællreowan hand ðin gear, ðylæs fremde men weorðen gefylled of ðinum geswince, & ðin mægen sie on oðres monnes gewældum, & ðu ðonne sargige forðæm on last, ðonne ðin lichoma bio to lore gedon, & ðin flæsc gebrosnod. Hwa is ðonne from us fremde buton ða awiergedan gastas, ða þe from ðæs heofoncundan Fæder eðle adrifene sindon? Oððe hwæt is ure weorðscipe on ðisum eorðlicum lichoman buton ðæt we sint geseapene æfter ðære bisene ures Scipendes? & hwæt is elles se wæltreowa buton þa aworpnan englas, þe hie selfe mid hiora ofermettum on deaðes wite gebrohton? & on ðone ilcan deað hie wilniað eall moneynn to forspanne & to forlædonne. Hwæt tacnað ðonne ðæt word elles ðæt mon ne selle his weorðscipe fremdum menn buton ðætte se þe to Godes bisene geseapen is, ðonne he ða tid his lifes on gewill ðara awiergedena gasta gehwierfð; & his gear geseleð wæltreowum, se se þe in yfelra & wiðerweardra anwald forlæt þa hwile his lifes? Ond eac cwæð Salomon

reprofs. What then can I do but laugh at your ruin, and mock, when the evil ye formerly dreaded comes on you?" Again, Wisdom spoke: "When they call to me I will not listen to them. They shall arise at dawn and seek me, but they shall not find me." But when a man despises his bodily health, when he is strong enough to do what he wishes, when he afterwards loses his health, then he first experiences what it was to have it while he had it, and desires it too late and unseasonably, since he would not preserve it before when he had it. Therefore, again, Solomon spoke very rightly: "Give not thine honour to strangers nor thy years into the hand of the cruel one, lest strangers be filled with thy toil, and thy resources be in the power of another, and thou mourn therefore at last, when thy body is brought

hliehchan ƿæs, ƿonne ge to lose weorðað, & habban me ƿæt [t]o gamene, ƿonne eow ƿæt yfel on becymð ƿæt ge eow ær ondredon? Ond eac cuið se Wisdom eft: Ðonne hie to me clipiað, ƿonne nulle ic hie gehieran. On uhtan hie arisað, & me seceað, ac hi me ne findað.

5 Ac ƿonne se mon his lichoman hælo for(sihð), ƿonne ƿonne he wel trum bið to wyrceanne ƿæt he ƿonne wile, ƿonne ƿonne him eft sio hæl losað, ƿonne gefred he æresð hwelc heo to habbanne wæs ƿa hwile ƿe he hi hæfde, & wilnað hire to late & on úntiman, ƿonne he ær nolde hie gehealdan, ƿa ƿa he hi hæfde. Forƿæm eft suiðe ryhtlice Salo-

10 monn cuað: Ne læt ðu to ælƿiodigum ƿinne weorðscipe, ne on ƿæs wælhreowan hond ƿin gear, ƿylæs fremde menn weorðen gefylled of ƿinum gesuince, & ƿin mægen sie on oðres monnes gewealdum, & ðu ƿonne sargige forƿæm on lasð, ƿonne ƿin lichoma beo to lore gedon, & ƿin flæsc gebrosnod. Hwa is ƿonne from us fremde butan ƿa

15 awier(g)dan gæstas, ƿa ƿe from (ƿæs) hefencundan Fæder eðle adrifene sindon? Oððe hwæt is ure weorðscipe on ƿissum eorðlicum lichoman buton ƿæt we sint gesceapene æfter ƿære biesene ures Scippendes? & hwæt is elles se wælhreowa buton ƿa aworpnan englas, ƿe hie selfe mid hiera ofermettum on deaðes wite gebrohton? & on ƿone

20 ilcan deað hie wilniað eal moncynn tó forspananne & to forlædanne. Hwæt tacnað ƿonne ƿæt word elles ƿæt mon (ne) selle his weorðscipe fremdum menn buton ƿætte se ƿe to Godes bisene gesceapen is, ƿonne he ƿa tid his lifes on gewil ƿara awierdena gæsta gehwierfð; & his gear geseleð wælhreowum, se se ƿe in yfelra & wiðerweardra

25 onwald forlæt ƿa hwile his lifes? Ond eac cuað Salomonn ƿæt

to ruin and thy flesh is consumed." Who are strangers to us but the accursed spirits, who have been driven from the country of the heavenly Father? Or what is our honour in this earthly body but our being created after the image of our Creator? And what else is the cruel one but the expelled angels, who by their pride brought themselves to the punishment of death? And to the same death they wish to allure and seduce all mankind. What signifies the expression, "giving his honour to a stranger," but him who is created after God's image, when he spends the time of his life according to the desires of the accursed spirits; and that he gives his years to the cruel one who gives up the period of his life into the power of his evil adversary? Solomon also said that strangers were not to be filled with our

Ʒæt fremde ne sceoldon bion gefylde ures mægenes, & ure geswinc ne
 sceolde bion on oðres monnes onwalde. Swæ hwa Ʒonne swæ hæfð
 on Ʒisse worlde fulle hælo his lichoman, & nyle wisdomes & cræftes
 on his mode tilian, ac swinceð on Ʒæm Ʒæt he liornige unðeawas &
 fremme, ne fylð se no his agen hus godra cræfta, ac fremdra hus he
 fylð, Ʒæt sint unclæne gastas. Wiotodlice Ʒa þe hiora lif on firenluste
 & on ofermოდnesse geendiað, ne gefyllað hie godra rim, ac awiergedra
 gasta. Ðonne is æfter Ʒæm geeweden Ʒæt he sargige æt nihstan,
 Ʒonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo Ʒæs
 lichoman on unðeawas wierð gecirred, ac Ʒonne he Ʒære hælo benumen
 wierð mid manigfealdum sare Ʒæs modes & Ʒæs flæsces, se lichoma
 Ʒonne wierð gedrefed, forðæm sio sawl, Ʒonne hio hiere unðonces
 gebædd wierð Ʒæt yfel to forlætonne Ʒæt hio ær longe on woh hiere
 agnes Ʒonces gedyde, secð Ʒonne Ʒa forlorenan hælo, & wilnað Ʒære,
 swelee he Ʒonne wel & nytwyrðlice libban wolde, gif he forð moste.
 Murcað Ʒonne forðy Ʒæt he Gode nolde ðeowian Ʒa hwile þe he
 meahte, forðon he Ʒonne Ʒone demm his giemelieste mid nanum ge-
 swince gebetan ne mæg, butan him Ʒurh his hreowsunga & Ʒurh Godes
 miltse geholpen weorðe. Forðæm cwæð se salmscop: Ðonne God hie
 slog, Ʒonne sohton hie hiene. Ongean Ʒæt sint to manianne Ʒa met-
 truman Ʒæt hie ongieten & gefreden Ʒæt hie swæ micle ma bioð Godes
 bearn, & he hie swæ micle ma lufað swæ he hie swiður manað &
 swingð, forðæm, gif he Ʒæm gehiersuman mannum næfde getiohhad
 his eðel to sellanne, hwy wolde he hie mid ængum ungetæsum læran?
 Forðæm cwæð Dryhten to Iohanne Ʒæm godspellere Ʒurh his engel,

resources, and our toil should not be in the power of another. Who-
 ever, then, in this world has perfect bodily health, and will not cultivate
 wisdom and virtue in his mind, but toils in learning vices and carrying
 them out, does not fill his own house with virtues, but fills the houses
 of strangers, that is, unclean spirits. Truly those who end their lives
 in wantonness and pride, do not fill up the number of the good, but of
 accursed spirits. It is further said, that he will then sorrow, when his
 body and flesh are consumed, because often the health of the body is
 directed to vices, but when he is deprived of his health with manifold
 pains of mind and body, the body is afflicted, because the soul, when
 unwillingly compelled to forsake her wickedness, which she formerly

fremde ne scolden beon gefyllede ures mægenes, & ure gesuine ne scolde beon on oðres monnes anwalde. Sua hwa ðonne sua on ðisse worulde hæfð fulle hæle his lichoman, & nyle wisdomes & cræftes on his mode tiligan, ac suinceð on ðæn ðæt he leornige unðeawas & fremme, ne fylð se no his agen hus godra cræfta, ac fremdra hús he fylð, ðæt sint unclæne gæstas. Wiotodlice ða ðe hira lif on firenluste & on ofermodnesse geendigað, ne gefyllað hie godra rim, ac awiergedra gæsta. Ðonne is æfter ðæm gecueden ðæt he sargige æt niehstan, ðonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo ðæs lichoman on unðeawas wierð gecierred, ac ðonne he ðære hælo benumen wierð mid monigfaldum sare ðæs modes & ðæs flæsces, se lichoma ðonne wierð gedrefed, forðæm sio saul, ðonne hio hire unðonces gebædd wierð ðæt yfel to forlætanne ðæt hio ær longe on wóh hire agnes ðonces gedyde, secð ðonne ða forlorenan hælo, & wilnað ðære, suelce he ðonne wel & nytwyrðlice libban wolde, gif he forð moste. Murc[n]að ðonne forðy ðæt he Gode nolde ðiowigan ða hwile ðe he meahste, forðon he ðonne ðone demm his giemelieste mid nanum gesuince gebetan ne mæg, buton him ðurh his hreo[w]sung & ðurh Godes miltse geholpen weorðe. Forðæm cuæð se sealmscop : Ðonne God hie slog, ðonne solton hie hine. Ongean ðæt sint to manianne ða met-truman ðæt hie ongieten & gefreden ðæt hie sua micle ma beoð Godes bearn, & he hie sua micle ma lufað sua he hie suiður manað & suingð, forðæm, gif he ðæm gehiersuman mannum næfde geteohchad his eðel to sellanne, hwie wolde he hie mid ænegum ungetæsum læran ? Forðæm cuæð Dryhten to Iohanne ðam godspellere ðurh his engel,

for a long time wickedly exercised of her own free will, seeks her lost health, and desires it, as if she were going to live well and profitably, if spared. So he desponds, because he would not serve God while he could, because he cannot now remedy the mischief of his neglect with any toil, unless his repentance and God's mercy help him. Therefore the Psalmist said : "When God slew them, they sought him." On the other hand, the unhealthy are to be admonished to understand and perceive that they are so much the more God's children, and he loves them the more, the more he admonishes and chastises them. For if he had not intended to give his country to the obedient, why would he teach them with any severity ? Therefore the Lord spoke to

he cwæð: Ic ðreage & swinge ða þe ic lufige. Forðæm eac cwæð Salomon: Sunu min, ne agimeleasa ðu Godes swingan, ne ðu ne beo werig for his ðreaunga, forðæmþe God lufað ðone þe he ðreað, & swingeð ælc bearn þe he underfôn wile. Be ðæm ilcan se psalm scop cwæð: Swiðe manigfealde sint ryhtwisra monna earfeðu. Be ðæm eac se eadega Iob cwæð on his earfeðum, & geomriende clipode to Dryhtne, & cwæð: Gif ic ryhtwis wæs, ne ahof ic me na forðy, & ðeah ic eom gefylled mid broce & mid iermðum. Eac is to cyðonne ðæm medtrumum, gif hie willen geliefan ðætte Godes rice hiera sie, ðæt hie ðonne her on worlde ðolien earfeðu ðæm timum þe hie ðyrfen, swæ swæ mon sceal on eþiode. Be ðys ilcan is geeweden on kyninga bocum, swæ swæ hit geworden wæs, & eac us to bisene. Hit is geeweden ðætte þa stanas on ðæm mæran temple Salomonnes wæron ær (*om.*) swæ wel gefegeðe & swæ emne gesnidene & gesmeðde, ær hie mon to ðæm stede brohte þe hie on standan sceoldon, ðætte hie mon eft siððan on ðære halgan stowe swæ tosomne gesette ðæt ðær nan mon ne gehierde ne æhxæ hlem ne bitles sweg. Ðæt ðonne tacnað us ðætte we seylen bion on ðisse eþidignesse utone beheawene mid swingellan, to ðæm ðæt we eft sien geteald & gefegeð to ðæm gefohstanum on ðære Godes ceastre butan ðæm hiewete ælcere swingan, ðætte swæ hwæt swæ nu on us unnyttes sie, ðætte ðæt aceorfe sio swingelle from us, swæ ðætte siððan an sib Godes lufe butan ælcum ungerade us swiðe fæste gebinde & gefege tosomne. Ðonne sint eac to manianne ða unhalan ðæt hie geðencen mid hu manigfealdum ungetæsum & mid hu heardum brocum us swingað & ðreageað ure worldcunde fæderas

John the Evangelist through his angel, saying: "I rebuke and chastise those I love." Therefore also Solomon said: "My son, neglect not the Lord's castigation, nor be weary of his rebuking, for God loves him he rebukes, and castigates all the children he will receive." Of the same the Psalmist spoke: "Very manifold are the troubles of the righteous." Of which also the blessed Job spoke in his troubles, and mourning cried to the Lord, saying: "If I was righteous, I did not therefore exalt myself, and yet I am filled with affliction and misery." It must also be made known to the unhealthy that, if they will believe that God's kingdom is theirs, they must suffer hardships here in the world while it is necessary for them, as one must in exile. Of the same is spoken in the books of Kings, as it happened, and also as an

he cuæð: Ic ðreage & suinge ða ðe ic lufige. Forðæm eac cuæð Salomonn: Sunu mīn, ne agiemeleasa ðu Godes suingan, ne ðu ne beo werig for his ðreauge, forðæmðe God lufað ðone ðe he ðreað, & suingeð ælc bearn ðe he underfōn wile. Be ðam ilcan se salmscop
5 cuæð: Suiðe monigfalde sint ryhtwisra monna earfoðu. Be ðæm eac se eadega Iob cwæð on his earfeðum, & geomriende cliopode to Dryhtne, & cuæð: Gif ic ryhtwis wæs, ne ahof ic me no forðy, & ðeah ic eom gefylled mid broce & mid iermðum. Eac is to cyðanne ðæm mettrumum, gif hie willen geliefan ðætte Godes rice hiera sic, ðæt hie
10 ðonne her on worulde ðoligen earfeðu ðæm timum ðe hie ðyrfen, sua sua mon sceal on elðiode. Be ðys ilcan is gecueden on kyninga bocum, sua sua hit geworden wæs, & eac ús to bisene. Hit is gecueden ðætte ða stanas on ðæm mæran temple Salomonnes wæron sua we[1] gefegede & sua emne gesnidene & gesmeðde, ær hie mon
15 to ðæm stede brohte ðe hie on standan scoldon, ðætte hie mon eft siððan on ðære halgan stowe sua tosomne gesette ðæt ðær nan monn ne gehierde ne æxe hlem ne bietles sueg. Ðæt ðonne tacnað us ðætte we scylen beon on ðisse ælðeodignesse utane beheawene mid suingellan, to ðæm ðæt we eft sien geteald & gefeged to ðæm gefogstanum
20 on ðære Godes ceastre butan ðæm hiewete ælcra suingean, ðætte sua hwæt sua nu on us unnytes sic, ðætte ðæt aceorfe sio suingelle from ús, sua ðætte siððan an sibb Godes lufe butan ælcum ungerade us suiðe fæste gebinde & gefege tosomne. Ðonne sint eac to manianne ða únhalan ðæt hie geðencen mid hu monigfaldum ungetæsum & mid
25 hu heardum brocum us swingað & ðreagað ure worldcunde fædras

example for us; it is said that the stones in the famous temple of Solomon were so well fitted, and so evenly cut and polished before being brought to the place where they were to stand, that they were afterwards so joined together in the holy place, that no man heard there the sound either of axe or hammer. That shows us that we are to be in this exile outwardly cut with flagellation, that we may afterwards be reckoned and joined to the keystones in the city of God without the cutting of any flagellation, that all in us that is useless now may be cut away from us by the flagellation, so that afterwards one peace of God's love may bind and join us together very firmly without any discord. The unhealthy are also to be admonished to consider with how manifold severities and with how hard afflictions our worldly

& hlafordas, forðæm þe hie wilniað ðæt we him geðwære sien, & eac hiora ierfes wyrðe sien, & hie us ðy bliðran bion mægen. Ac hwele wite secal us ðonne to hefig ðyncean ðære godeundan ðreaunge wið ðæm þe we mægen geearnian ðone heofonlican eðel þe næfre to lore ne weorðeð, & forðæm ðæt we mægen forbugan ðæt wite ðæt næfre ne wierð geendod ? Forðæm cwæð *sanctus* Paulus : Ure flæselican fædras lærdon us, & we hie ondredon ; hie ðreadon us, & we weorðodon hie. Hu micle swiðor sculon we ðonne bion gehiersume ðæm þe ure gasta Fæder bið wið ðæm þe we moten libban on ecnesse ! Ure flæselican fædras us lærdon to ðæm þe hiera willa wæs, ac ðæt wæs to swiðe scortre hwile, forðæm þe ðeos world is swiðe lænu, ac se gastlica Fæder he us lærð nytwyrðlicu ðing to underfonne, ðæt is ðæt we geearnigen ðæt ece lif. Eac sint to manianne ða mettruman ðæt hie geðencen hu micel hælo ðæt bið ðære heortan ðæt se lichoma sie mettrum, forðæm sio mettrumnes ðæt mod gehwierfeð gehwelces monnes hiene selfne to ongietanne, & ðæt gode mod þe sio hælu ful oft aweg adrifð ðæt gemynd ðære mettrymnesse geedniwað, ðætte ðæt mod þe ofer his mæð bið upahafen gemyne of ðæm swingum þe ðæt flæsc ðolað to hwæm eall mancynn gesceapen is. Ðæt wære swiðe ryhte getacnod ðurh Balaham on ðære lettinge his færeltes, gif he mid his hiersumnesse Godes stemne & his gebodum fullice folgian wolde, & on his willan fore. Balaham ðonne fulgeorne wolde feran ðær hiene mon bæd, ac his estfulnessse wiðteah se esol þe he onuppan sæt. Ðæt wæs forðæm þe se assa geseah ðone engel ongean hiene standan, & him ðæs færeltes forwiernan, ðone þe ðæt mennisce mod gesion ne meahte.

fathers and masters chastise and correct us, because they wish to make us docile and worthy of their inheritance, and that they may be the more happy with us. But what punishment of divine correction shall seem to us too heavy in comparison with our meriting the heavenly country which is never lost, and avoiding endless punishment ? Therefore St. Paul said : " Our fleshly fathers taught us, and we dreaded them ; they rebuked us, and we revered them. How much more, then, must we obey our spiritual Father, that we may live eternally ! Our fathers in the flesh taught us to do their will, but it was for a very short time, because this world is very transitory, but our spiritual Father teaches us to partake of useful things, that is, meriting eternal life." The unhealthy are also to be admonished to consider

& hlafordas, forðæm ðe hie wilniað ðæt we him geðwære sien, & eac hira irfes wicrðe sien, & hie us ðe bliðran beon mægen. Ac hwele wite sceal us ðonne to hefig ðyncan ðære godecundan ðreaunga wið ðæm ðe we mægen gearnian ðone hefonlican eðel ðe næfre to lore
 5 ne weorðeð, & forðæm ðæt we mægen forbugan ðæt wite ðæt næfre ne wierð geendod? Forðæm cuæð *sanctus* Paulus : Ure flæsclican fædras lærdon ús, & we hie ondredon ; hie ðreadon ús, & we weorðodon hie. Hu micle suiðor sculon we ðonne beon gehiersume ðæm ðe ure gæsta Fæder bið wið ðæm ðæt we moten libban on ecnesse ! Ure flæsclican
 10 fædras us lærdon to ðæm ðe hira willa wæs, ac ðæt wæs to suiðe scortre hwile, forðæmðe ðios woruld is suiðe lænu, ac se gæsðlica Fæder he us lærð nytwyrðlicu ðing to underfonne, ðæt is ðæt we ge(e)arnigen ðæt ece lif. Eac sint to manianne ða mettruman ðæt hie geðencen hu micel hælo ðæt bið ðære heortan ðæt se lichoma sie medtrum, forðæm
 15 sio medtrymnes ðæt mod gehwierfð gehwelces monnes hine selfne to ongiétanne, & ðæt góde mód ðe sio hælo ful oft aweg adriefð ðæt gemynd ðære medtrymnesse geedniewað, ðætte ðæt mód ðe ofer his mæð bið úpahæfen gemyne of ðæm suingum ðe ðæt flæsc ðolað to hwæm eal monncynn gesceapen is. Ðæt wære suiðe ryhte getacnod
 20 ðurh Balaam on ðære let[t]inge his færeltes, gif he mid his hiersumnesse Godes stemne & his gebodum fullice folgian wolde, & on his willan fore. Balaam ðonne fulgeorne feran wolde ðær hine mon bæd, ac his [est]fulnesse witteah se esol ðe he onuppan sæt. Ðæt wæs forðæmðe se assa geseah ðone engel ongean hine standan, & him ðæs
 25 færeltes forwiernan, ðone ðe ðæt men(n)isce mód geseon ne meahte.

how very healthy it is for the heart that the body is unhealthy, because the want of health compels the heart of every man to consider himself, and the good disposition which is very often driven away by health is restored by the memory of sickness, so that the heart which is unduly exalted remembers by the afflictions endured by the flesh what all mankind is created for. That would have been very rightly illustrated by the obstruction of Balaam's journey, had he obediently wished fully to follow God's voice and commands, and had gone after his will. Balaam would very willingly have proceeded whither he was told, but his zeal was opposed by the ass on which he sat. That was because the ass saw the angel standing opposite to him, and preventing his progress, which the human mind could not see. So also, when the flesh is hindered by

Swæ eac, ðonne ðæt flæsc bið gelet mid sumum broce, hit getacnað ðæm mode for ðære swingan hwæt Godes willa bið, ðone ilcan willan þe ðæt mod hwilum ongieta ne mæg þe ofer ðæm flæsce sitt, & his waldan secolde, forðæm ðæt flæsc oft lett ða geornfulnesse & ðone willan ðæs ðecondan modes her on worlde. Swæ swæ mon oft lett fundiendne momman, & his færelt gælð, swæ gælð se lichoma ðæt mod, oððæt he gebrocod wierð mid sumre mettrymnesse, & ðonne ðurh ða mettrymnesse getacnað se lichoma ðæm mode ðone ungesewenan engel þe him togeanes stent, & him wiernð his unnyttan færelta ðurh ðæs lichoman mettrymnesse. Be ðæm ewað *sanctus* Petrus swiðe ryhtlice : Ðæt dumbe & ðæt gehæfte neat ðreade ðone witgan for his yflan willan, ða hit clipode swæ swæ mann, & mid ðy gestierde ðæm witgan his unryhtre & dysigre [dysigliere] wilnunge. Ðonne ðreað ðæt dumbe neat ðone unwisan momm, ðonne ðæt gebrocode flæsc gelærð ðæt upahafene mod to ryhtre & to nytwierðre eaðmodnesse. Forðæm ne meahthe Balaham gecearnian ða Godes gife þe he biddende wæs, ða he Israhela fole wiergean wolde & for hiene selfne gebiddan ; forðæm he wearð untygða þe he hwierfde his stemne nalles his mod : ðæt wæs ðæt he spræc oðer, oðer he sprecað wolde. Eac sint ða siocan to manianne ðæt hie ongieta hu micel Godes giefu him bið [ðæs *added*] flæscs geswine, forðæm þe hit ægðer ge ða gedonan synna onweg aðwihð, ge hiene eac ðara gelett þe he dón wolde, gif he meahthe, forðæm ðonne he bið gesargod on ðæs lichoman wundum, ðonne gewyrceað ða wunda on ðæm gebrocedan mode hreowsunge wunda. Be ðæm is eac geeweden [awriten] on Salomonnes cwidbocum ðætte sio

any affliction, it shows the mind with the castigation what God's will is, the same will which the mind, which presides over the flesh, and should control it, cannot sometimes perceive, because the flesh often balks the zeal and will of the flourishing mind here in the world. As a man in a hurry is often balked, and his journey delayed, so the body delays the mind until it is afflicted with some disease, and then with the disease the body shows the mind the unseen angel standing in front of it, and preventing its useless journey with the bodily disease. Therefore St. Peter said very rightly : " The dumb and captive beast rebuked the prophet for his evil desire, when it spoke like a man, and so restrained the wicked and foolish desire of the prophet." The dumb beast rebukes the foolish man, when the afflicted flesh trains the

Sua eac, ðonne ðæt flæsc bið gelett mid sumum broce, hit getacnað
 ðæm mode for ðære suingan hwæt Godes willa bið, ðone illean willan
 ðe ðæt mod hwilum ongietan mæg ðe ofer ðæm flæsce sitt, & his
 wealdan sceolde, forðæm ðæt flæsc oft lætt ða geornfulnessse & ðone
 5 willan ðæs ðiondan modes her on worulde. Sua mon oft let[t]
 fundigendne monnan, & his færelt gælð, sua gælð se lichoma ðæt mod,
 oððæt he gebrocað wierð mid sumre mettrymnesse, & ðonne ðurh ða
 mettrymnesse getacnað se lichoma ðæm mode ðone ungesewenan engel
 ðe him togenes stent, & him wiernð his unnyttan færelda ðurh ðæs
 10 lichoma mettrymnesse. Be ðæm cwæð *sanctus* Petrus suiðe ryhtlice :
 Ðæt dumbe & ðæt gehæfte neat ðreade ðone witgan for his yfelan
 willan, ða hit cleopode sua sua monn, & mid ðy gestierde ðæm wit-
 gan his unryhtre & dyslicre wilnunga. Ðonne ðreað ðæt dumbe
 neat ðone unwisan monn, ðonne ðæt gebrocode flæsc gelærð ðæt
 15 úpahæfene mod to ryhttre & to nyttwyrðre eaðmodnesse. Forðæm
 ne meahthe Balaam gcearnian ða Godes giefte ðe he biddende wæs, ða
 he Israhela fole wirgean wolde & for hine selfne gebiddan; forðæm he
 wearð untygða ðe he hwierfde his stemne nales his mod : ðæt wæs
 ðæt he spræc oðer, oðer ðæt he sprecað wolde. Eac sint ða seocan to
 20 monianne ðæt hie ongieten hu micel Godes giefu him bið ðæs flæscs
 gesuinc, forðæmðe hit ægðer ge ða gedonan synna aweg aðwielð,
 ge hine eac ðara gelett ðe he don wolde, gif he meahthe, forðæm
 (ðonne) he bið gesargod on ðæs lichoman wundum, ðonne gewyrceað
 ða wunda on ðæm gebrocodan mode hreo[w]sunge wunda. Bi ðæm
 25 is eac awriten on Salomonnes cuidbocum ðæt sio wund wolde

proud heart to righteous and profitable humility. Therefore Balaam could not gain the favour of God which he prayed for, wishing to curse the people of Israel, and pray for himself; he was unsuccessful, because he directed his voice, not his heart, to his object: that was, he spoke one thing, desiring to speak another. The sick are also to be admonished to understand how great a gift of God the troubles of the flesh are for them, because they both wash away the sins he has committed, and also hinder him from doing those he would do, if he could, because, when he is tormented by the wounds of the body, these wounds cause wounds of repentance in the afflicted mind. About which it is also written in the Proverbs of Solomon, that the wound will heal after sloughing. The pain of the wound passes away with

wund wolde haligean, æfterðæmpe hio wyrsmde. Donne aflewð ðæt sar of ðære wunde mid ðy wormse, ðonne ðæt sar ðære swingellan ðissa worldbroca aðwielhð ægðer ge ða geðohtan synna ge ða gedonan of ðære saule. Eac cwæð Salomon ðætte ðæt ilce bio bi ðæm wundum þe bioð oninnan ðære wombe. Ðære wambe nama getacnað ðæt mod, forðæm swæ swæ sio wamb gemielt ðone mete, swæ gemielt ðæt mod, mid ðære geseadwisnesse his geðealtes his sorga. Of Salomones cwidum we namon ðætte ðære wambe nama sceolde tacnian ðæt mod, ða ða he cwæð: Ðæs monnes lif bið Godes leohtfæt; ðæt Godes leohtfæt geondsecð & geondliht ealle ða diegelnesse ðære wambe. Swelce he cwæde: Ærest he hiene onliht mid his leohtfæte, ðonne he hiene geliffæst, & eft he hiene onliht, ðonne he hiene onælð mid ðæm tapore ðæs godeundan liegges. Ðæt bið ðonne, ðonne he deð ðæt he ongiæt his agene unnytte ðeawas & geðohtas þe wen is ðæt he ær hæfde, ðeah he hit geðencean ne mealte. Ðæt worsm ðonne ðara wunda [ðæt *added*] is ðæt broc ðæs lichoman, & ðæt sar innan ðære wombe, ðæt tacnað ða Sorge ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm mode. Donne we beoð butan ðæm mode on ðæm lichoman geswencte, ðonne beo we swiggende gemanode mid ðære mettrymnesse ure synna to gemunanne, forðæmpe ðonne bið broht beforan ures modes eagam eal ðæt we ær yfles gedydon, forðæm swæ se lichoma swiður utan ðrowað, swæ ðæt mod swiður innan hreowsað ðæs unnyttes þe he ær dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda & ðurh ðæt gesewene sar ðæs lichoman bið swiðe wel aðwægen sio diegle wund ðæs modes, forðæm sio diegle wund

the slough, when the pain of the flagellation of worldly afflictions washes away both the committed and the meditated sins from the soul. Solomon also said that the same is the case with the wounds inside the belly. The word "belly" signifies the mind, because, as the belly digests food, so does the mind digest its sorrows with wise reflection. It was from the Proverbs of Solomon we gathered that the word "belly" signifies the mind, when he said: "Man's life is God's lantern; God's lamp investigates and illuminates all the secrets of the belly." As if he had said: "First, he illuminates him with his lamp, when he brings him to life, and again he illuminates him, when he inflames him with the taper of divine flame." That is,

halian, æfterðæmðe heo wyrmsde. Ðonne aflewð ðæt sár of ðære wunde mid ðy wormse, ðonne ðæt sár ðære suingellan ðissa woruld-broca aðwiehð ægðer ge ða geðohtan synna ge ða gedonan of ðære saule. Eac cuæð Salomon ðætte ðæt ilce beo bi ðæm wundum ðe
 5 beoð oninnan ðære wambe. Ðære wambe nama getacnað ðæt mód,
 • forðæm sua sua sio wamb gemielt ðone mete, sua gemielt ðæt mod mid ðære gescadwisnesse his geðeahces his sorga. Of Salomonnes cuidum we namon ðætte ðære wambe nama scolde tacnian ðæt mod, ða ða he cuæð: Ðæs monnes lif bið Godes leohtfæt; ðæt Godes
 10 leohtfæt gindsecð & gindliht ealle ða diogolnesse ðære wambe. Suelce he cuæde: Æresð he hiene onliht mid his leohtfæte, ðonne he hiene gelieffæsð, & eft he hine onliht, ðonne he hiene onælð mid ðæm tapure ðæs go(d)cundan lieges. Ðæt bið ðonne, ðonne he deð ðæt he ongiæt his agne unnytte ðeawas & geðohtas ðe wen is ðæt he
 15 ær hæfde, ðeah he hit geðencean ne meahce. Ðæt worms ðonne ðara wunda ðæt is ðæt broc ðæs lichoman, & ðæt sar innan ðære wambe, ðæt tacnað ða Sorge ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm mode. Ðonne we beoð butan ðæm mode on ðæm lichoman gesuencte, ðonne beo we suigende gemanode mid ðære
 20 mettrymnesse ura synna to gemunanne, forðæmðe ðonne bið broht beforan ures modes eagan eall ðæt we ær yfeles gedydon, forðæm sua se lichoma suiður utan ðrowað, sua ðæt mod suiður innan hreo[w]sað ðæs unnyttes ðe he ær dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda & ðurh ðæt gesewene sár ðæs lichoman bið suiðe
 25 wel aðwægen sio diegle wund ðæs modes, forðæm sio diegle wund

when he makes him understand his own unprofitable morals and ideas, which he probably had before, although he could not call them to mind. The slough of the wounds is the affliction of the body, and the pain inside the belly signifies the sorrow of the heart. Sorrow sweeps away evil from the heart. We are afflicted in the body outside the heart, when we are silently admonished by sickness to remember our sins, because then all the evil we formerly did is brought before the eyes of our mind, because the more the body suffers externally, the more the mind internally repents its former unprofitable works. Therefore it happens that through the open and visible wounds and pain of the body the secret wound of the mind is very well washed,

ðære hreowsunga hælð ða scylde ðæs won weorces. Eac sint to manianne ða medtruman to ðæm ðæt hie gehealden þa stenge [strenge] ðære geðylde. Him is to sæganne ðæt hie unablinnedlice geðencen hu manig yfel ure Dryhten & ure Aliesend geðolode mid ðæm ilean monnum þe he self gesceop, he hu fela edwites & unnyttra worda he forbær, & hu manige hleorslegeas he underfeng æt ðæm þe hiene bismredon. Se ilca se þe ælce dæg saula gereafað of ðæs ealdan feondes hondum, se ilca þe us ðwicheð mid ðy halwyndan wætre, se na ne forbeag mid his nebbe ðara treowleasana manna spatl, ðonne hie him on ðæt nebb spætton. Se ilca se us gefrioð mid his forespræce from ecium witum, se ilca swigende geðafode swingellan. Se þe us sealde ece are betweoxn his engla geferscipe, he geðafode ðæt hiene man mid fyste slog. Se þe us gehæleð from ðæm stice urra synna, he geðafode ðæt him mon sette ðyrnenne beag on ðæt heafod. Se þe us oferdrencð mid ðæs ecean lifes liðe, he gefandode gellan biternesse, ða hiene ðyrste. Se þe for us gebæd to his Fæder, ðeah he him efnmihtig sie on his godhade, ða ða him man on bismere to gebæd, ða swugode he. Se se þe deadum monnum lif gearwað, & he self lif is, he becom to deaðe. Forhwy ðonne sceal ænegum men ðyncean to reðe oððe to unieðe ðæt he Godes swingellan geðafige for his yfelan dædum, nu God self swæ fela yfles geðafode, swæ swæ we ær cwædon, for mancynne? Hwa sceal ðonne, ðara þe hal & god ondgiæt hæbbe, Gode unðonefull beon, forðæm, ðeah he hiene for his synnum swinge, nu se ne for butan swingellan of ðys middangearde se þe butan ælcere synne wæs & giæt is?

because the secret wound of repentance heals the sin of perverse works. The sick are also to be admonished to preserve the strength of patience. They are to be told to consider incessantly how many evils our Lord and Redeemer suffered among the same men whom he himself had created, and how much reproach and how many vain words he endured, and how many blows he received from his revilers. The same who daily snatches souls from the hands of the old foe, and who washes us with salutary water, did not turn away his face from the spittle of those faithless men, when they spat in his face. The same who frees us with his mediation from eternal punishments, silently endured stripes. He who gave us eternal honour in the company of his angels, allowed himself to be struck with fists. He who heals

Ʒære hreowsunga hælð Ʒa scylðe Ʒæs wón weorces. Eac sint to
 manianne Ʒa mettruman to Ʒæm Ʒæt hie gehealden Ʒa strenge Ʒære
 geðylde. Him is to secgeanne Ʒæt hie unablinndlice geðencen hu
 monig yfel ure Dryhten & ure Alisend geðolode mid Ʒam ilcan man-
 5 num ðe he self gesceop, & hu fela edwites & unnyttra worda he forbær,
 & hu manige hleorslægeas he underfeng æt Ʒæm ðe hine bismredon.
 Se ilca se ðe ælce dæg saula gereafað of Ʒæs ealdan feondes honda,
 se ilca se ðe us ðwicheð mid ðy halwyndan wætre, se na ne forbeag
 mid his nebbe Ʒara triowleasena monna spatl, Ʒonne hie *him* on ðæt
 10 nebb spætton. Se ilca se us gefreoð mid his forespræce from ecum
 witum, se ilca suigende geðafode swingellan. Se ðe us sealde ece
 are betwuxn his engla geferscipe, he geðafode ðæt hine mon mid
 fyste slog. Se ðe us gehæleð from Ʒæm stice urra synna, he geðafode
 ðæt him mon set[t]e Ʒyrnenne beag on ðæt heafud. Se ðe us ofer-
 15 drencð mid Ʒæs ecan lifes liðe, he gefandode geallan biternesse, Ʒa
 hine Ʒyrstte. Se ðe for us gebæd to his Fæder, Ʒeah he him emmie-
 htig sie on his godhade, Ʒa Ʒa him mon on bismet to gebæd, Ʒa swu-
 gode he. Se se ðe deadum monnum lif gearuwað, & he self lif is, he
 becóm to deaðe. Forhwy [Ʒonne] sceal ænigum menn Ʒyncan to reðe
 20 oððe to unieðe ðæt he Godes suingellan geðafige for his yfelum dædum,
 nu God self sua fela yfeles geðafode, sua sua we ær cuædon, for monn-
 cynne? Hwa sceal Ʒonne, Ʒara ðe hal & good andgiet hæbbe, Gode
 unðonefull beon, forðæm, Ʒeah he hine for his synnum suinge, nu se
 ne fôr butan suingellan of ðys middangearde se ðe butan ælcere synne
 25 wæs & giet is?

us from the stabs of our sins, allowed a crown of thorns to be put
 on his head. He who intoxicates us with the drink of eternal life,
 experienced the bitterness of gall when he thirsted. He who prayed
 for us to his Father, though he is equally mighty with him in his
 Godhead, when he was prayed to in mockery, was silent. He who
 makes life for dead men, and himself is life, himself came to death.
 Why, then, shall it seem to any man too severe or hard to endure the
 castigation of God for his evil deeds, since God himself, as we said
 above, suffered so much evil for mankind? Who, then, who has a
 sound and good understanding, ought to be unthankful to God, be-
 cause, although he chastise him for his sins, he did not depart without
 stripes from this world, who was, and still is, without any sin?

XXXVII. Dætte on oðre wisan sindon to manianne ða þe him ondrædað Godes swingellan oððe manna, & forðy forlætað ðæt hie yfel ne doð; on oðre ða þe bioð swæ aheardode on unryhtwisnesse ðæt hie mon ne mæg mid nanre ðreaunge geðreatigean.

On oðre wisan sint to manianne ða þe him swingellan ondrædað, & forðæm unsceðfullice libbað; & on oðre wisan sint to manianne ða þe on hiera unryhtwisnessum swæ aheardode bioð ðæt hie mon mid nanre swingellan gebetan ne mæg. Ðæm is to cyðanne þe him swingellan ondrædað ðæt hie ðissa eorðlicena goda to swiðe ne gitsien, ðeah hie gesion ðæt ða yflan hie hæbben ongemang him, forðæm hie sint ægðerum gemæne ge yflum monnum ge godum; & ne fleon eac ðis andwearde yfel, swelce hie hit adreogan ne mægen, forðæmpe hit oft gode meun her on worlde dreogað. Eac hie sint to manianne, gif hie geornlice wilnien ðæt him yfel ðing losige, ðonne bio him swiðe egefull ðæt ece wite; nealles ðeah swæ egefull ðæt hie ealneð ðurhwunigen on ðæm ege, ac mid ðæm fostre ðære Godes lufan hie sculon uparisan & weaxan á ma & ma to lufianne ða godcundan weorc. Forðæm Iohannes se godspellere cwæð on his ærendgewrite, he cwæð: Sio fullfremede Godes lufu adrifeð aweg ðone ege. And eft cwæð *sanctus* Paulus: Ne underfengon ge no ðone Gast æt ðæm fulluhte to ðeowianne for ege, ac ge hiene underfengon to ðæm ðæt ge Gode geagnudu bearn beon scylen, forðy we clipiað to Gode, & cweðað, Fæder [, Fæder *added*]. Forðon cwið eac se ilca lareow: Ðær se

XXXVII. That those who fear God's chastisements or men's, and therefore abstain from evil-doing, are to be admonished in one way; in another, those who are so hardened in unrighteousness as not to be corrected by any reproof.

Those who dread chastisement, and therefore live innocently, are to be admonished in one way; in another, those who are so hardened in their unrighteousness that it is not possible to reform them with any chastisement. It is to be made known to those who fear chastisement that they are not to desire too much earthly prosperity, although they see that the wicked possess it among themselves, because it is common

XXXVII. Ðætte ón oðre wisan sint to manienne ða ðe him on-
 drædað Godes swingellan oððe monna, & forðy for-
 lætað ðæt hie yfel ne doð; ón oðre wisan ða ðe beoð
 swa aheadode ón unryhtwisnesse ðæt hi mon ne mæg
 mid nanre ðreaunge geðreatian.

5

On oðre wisan sint to monianne ða ðe him suingellan ondrædað, &
 forðæm unsceaðfullice libbað; & on oðre wisan sint to manianne ða
 ðe on hiera unryhtwisnessum sua aheadode beoð ðæt hie mon mid
 nanre swingellan gebetan ne mæg. Ðæt is to cyðanne ðe him swin-
 10 gellan ondrædað ðæt hie ðissa eorðlicena goda to suiðe ne gietsien,
 ðeah hie geseon ðæt ða yfelan hie hæbben ongemong him, forðæm hie
 sint ægðrum gemæne ge yfelum monnum ge godum; & ne fleon eac
 ðis andwearde yfel, suelce hie hit adriogan ne mægen, forðonðe hit
 oft góde menn her ón worlde dreogað. Eac hie sint to monianne, gif
 15 hie geornlice wilnigen ðæt him yfel ðing losie, ðonne beo him suiðe
 egefull ðæt ece wite; nalles ðeah sua egeful ðæt hie ealneg ðurh-
 wunigen on ðæm ege, ac mid ðam fostre ðære Godes lufan hie sculon
 upárisan & weaxan á ma & ma to lufigeanne ða godeundan weore.
 Forðæm Iohannis se godspellere cwæð on his ærendgewrite, ic cwæð:
 20 Sio fulfremede Godes lufu adrifeð aweg ðone ege. & eft cwæð *sanctus*
Paulus: Ne underfengon ge no ðone Gast æt ðæm fulluhte to ðeowi-
 geanne for ege, ac ge hine underfengon to ðæm ðæt ge Gode geagenudu
 bearn beon scielen, forðy we cliepiað to Gode, & cweðað, Fæder,
 Fæder. Forðæm cwið eft eac se ilea lariow: Ðær se Dryhtnes gast

to both bad and good; nor let them flee present evils, as if they could not endure them, because good men often endure them here in the world. They are also to be warned that, if they eagerly wish to avoid evil, they are to fear greatly eternal punishment; yet not to fear so much as always to continue fearing, but with the nourishment of God's love to rise and grow ever more and more, to love the divine works. Therefore John the Evangelist said in his letter: "The perfect love of God drives away fear." And again, St. Paul said: "Ye did not receive the Spirit at baptism to serve from fear, but ye received it to become God's own children, wherefore we call to God, and say, Father, Father." Therefore the same teacher says also again: "Where

Dryhtnes gast is, ðær is freedom. Gif ðonne hwele mon forbireð his synna for ðæm ege anum ðæs wites, ðonne nafað ðæs ondrædendan monnes mod nanne gastes freedom, forðæm, gif he hit for ðæs wites ege ne forlæte, butan tweon he fullfremede ða synne. Ðonne nat ðæt mod ðæt him bið friedom forgifen, ðonne hit bið gebunden mid ðæs ðeowutes ege. Ðeah mon nu god onginne for sumes wites ege, hit mon sceal ðeah geendian for sumes godes lufum. Se þe for ðæm anum god deð ðæt he sumre ðreaunge yfel him ondræt, se wilnað ðætte nan ðing ne sie þe he him ondrædan ðyrfe, ðæt he ðy orsorblicor dyrre dón unmytlicu ðing & unaliefedu. Ðonne bið swiðe sweotol ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnessse gesyngað unniedenga, ðonne bið swiðe sweotol ðæt he ðæt god na ne dyde ðær he hit for ðæm ege dorste forlætan. Ongean ðæt ðonne sint to manianne ða men þe swingellan ne magon forwiernan ne na gelettan hiera unryhtwisnesse. Hie bioð to ðrea-geanne & to swinganne mid swæ micle maran wite swæ hie ungedre-licor bioð aheardode on hiera unðeawum. Oft eac ða swylcan mon sceal forsion mid eallum forsewenissum, & unweorðian mid ælere unweorðnesse, forðæm ðætte sio forsewenes him ege & ondrysnu on gebrenge, & eft æfterðon ðæt hiene sio godcunde manung on wege gebrenge, & hiene to hyhte gehwierfe. Ðonne sint eac ðæm ilcan monnum swiðe ðearlice to recceanne ða godcundan cwidas, ðæt hie be ðæm oncnawen, ðonne hie geðencen ðone ecean dom, to hwæm hiera agen wise wierð. Eac hie sculon gehieran ðæt on him bið gefylled Salomonnes cwide þe he cwæð, he cwæð: Ðeah mon [ðu] portige ðone

the Spirit of the Lord is, there is freedom." If, then, any man refrains from his sins merely from fear of punishment, the mind of him who fears has no spiritual freedom, because, if he had not relinquished it from fear of punishment, he would doubtlessly have carried out the sin. The mind knows not that freedom is granted to it, when it is restrained by servile fear. Although a man has begun good from the fear of some punishment, yet he ought to finish from the love of something good. He who only does good because he fears the evil of some correction, wishes not to have cause to fear anything, that he may the more carelessly dare to do useless and unlawful things. It is very evident that his righteousness before God is lost, when he sins unnecessarily of his own desire, when it is very evident that he

5 is, ðær is freodoom. Gif ðonne hwele mon forbireð his synna for ðæm
 ege anum ðæs wites, ðonne nafað ðæs ondrædendan monnes mod
 nanne gastes freodom, forðæm, gif he hit for ðæs wites ege ne forlete,
 butan tweon he fulfremede ða synne. Ðonne nat ðæt mōd ðæt him
 10 bið freodóm forgiefen, ðonne hit bið gebunden mid ðæs ðeowutes
 ege. Deah monn nu good onginne for sumes wites ege, hit mon
 sceal ðeah geendigean for sumes gōdes lufum. Se ðe for ðæm anum
 gōd deð ðæt he sumre ðreaunge yfel him ondrætt, se wilnað ðætte
 nan ðing ne sie ðe he him ondrædan ðyrfe, ðæt he ðy orsorglicor
 15 dyrre dōn unnyttlicu ðing & unalifedu. Ðonne bið suiðe sweetol
 ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh
 his agene geornfulnesse gesyngað unniedenga, ðonne bið suiðe sueotul
 ðæt he ðæt good na ne dyde ðær he hit for ðæm ege dorste forlætan.
 Ongean ðæt ðonne sint to monianne ða menn ðe suingellan ne magon
 20 forwiernan ne na gelettan hiera unryhtwisnesse. Hie beoð to ðrea-
 geanne & to swinganne mid swa micle maran wite sua hie ungefredeli-
 cor beoð aheadode on hiera unðeawum. Oft eac ða swelcan monn
 sceal forsion mid callum forsewennessum, & unweorðian mid ælere un-
 weorðnesse, forðæm ðætte sio forsewennes him ege & ondrysnu on
 25 gebringe, & eft æfter ðæm ðæt hiene sio godeunde manung ón wege
 gebringe, & hine to hyhte gehwierfe. Ðonne sint eac ðæm ilean
 monnum suiðe ðearllice to recceanne ða godecundan cwidas, ðæt hie bi
 ðam oncnawæn, ðonne hie geðencen ðone ecean dóm, to hwæm hiera
 agen wise wírð. Eac hie seulon gehieran ðæt on him bið gefylled
 25 Salomonnes cwide ðe he cwæð, he cwæð : Deah þu portige ðone dyse-

did not do good, when from fear he durst neglect it. On the other
 hand, the men are to be warned whom chastisement cannot hinder or
 restrain from their wickedness. They are to be rebuked and chas-
 tised with so much the greater severity as they are more callously
 hardened in vice. Often also such men are to be despised with all
 possible contempt, and slighted with every slight, that the contempt
 may instil into them fear and reverence, and that afterwards the
 divine admonition may bring them on the road, and turn them to
 hope. Also the divine texts are to be vigorously quoted to such men,
 that they may learn from them to understand, when they consider the
 eternal doom, what their own prospects are. Let them also hear how
 in them is verified Solomon's saying ; he said : " Even if thou pound

dysegan on pilan, swæ mon corn deð mid pilstafe, ne meahðæu his dysig him from adrifan. Ðæt ilce sarett se witga, ða ða he cwæð : Ðu hie tobræce, & ðeah hie noldon underfôn ðine lare. Eft bi ðæm ilcan cwæð Dryhten : Ic ofslog ðis folc, & to forlore gedyde, & hie hie ðeah noldon onwendan from hiera won wegum, ðæt is, from hiera yflum weorcum. Be ðæm ilcan eft cwæð se witga : Ðis folc nis no gewend to ðæm þe hie swingð. Ymb ðæt ilce sargode se witga, swæ swæ god lareow deð, ðonne he his gingran swingð, gif hit him nauht ne forstent. Be ðæm cwæð se witga : We laenedon Babylon, & hio ðeah ne wearð gehæled. Ðonne bið Babylon gelacnod, nealles ðeah fullice gehæled, ðonne ðes monnes mod for his unryhtum willan & for his won weorcum gehierð scamlice ðreaunga, & scondlice swingellan underfehð, & ðeahhwædre oferhygð ðæt he gecirre to beteran. Ðæt ilce eac Dryhten oðwat Israhela folce, ða hie wæron gehegode & of hiera earde alædde, & swæðeah noldon geswican hiera yflena weorca, ne hie noldon awendan of hiera wón wegum ; ða cwæð Dryhten : Ðis Israhela folc is geworden nu me to sindrum & to are & to tine & to iserne & to leade inne on minum ofne. Swelce he openlice cwæde : Ic hie wolde geclænsian mid ðæm gesode ðæs broces, & wolde ðæt hie wurdan to golde & to siolofre, ac hie wurdon gehwierfde inne on ðæm ofne to are & to tine & to iserne & to leade, forðæmþe hie noldon on ðæm geswincum hie selfe gecirran to nyttum ðingum, ac ðurhwunedon on hiera unðeawum. Witodlice ðæt ar, ðonne hit mon slihð, hit bið hludre ðonne ænig oðer andweorc. Swæ bið ðæm þe

the fool in a mortar, like corn with a pestle, thou wilt not be able to expel from him his folly." The same the prophet lamented, saying : "Thou shatteredst them, and yet they would not receive thine instruction." Again, the Lord spoke about the same thing : "I slew and destroyed this people, and yet they would not turn from their bad ways," that is, from their evil works. Of the same thing, again, the prophet spoke : "This people has not returned to its chastiser." The prophet was grieved about the same thing, as a good teacher is, when he chastises his disciple, if it does not profit him. Of which the prophet spoke : "We physicked Babylon, but without curing her." Babylon is physicked, but not restored to complete health, when a man's mind, because of his wicked desires and perverse works, hears

gan on pilan, swa mon corn deð mid piilstæfe, ne meahht þu his dysi him from adrifan. Ðæt ilce sarette se witga, ƿa ƿa he cwæð : Ðu hie tobræce, & ðeah hie noldon underfón ðine lare. Eft bi ðæm ilcan cwæð Dryhten : Ic ofslog ðis folc, & to forlore gedyde, & hie hie ðeah
 5 noldon ónwendan from hiera woom wegum, ƿæt is, from hiera yfelum weorcum. Bi ðæm ilcan eft cwæð se witga : Ðis folc nis no gewend to ðæm ðe hie swingð. Ymb ƿæt ilce sargode se witga, sua sua gód lareow deð, ƿonne he his gingran suingð, gif hit him nauht ne forstent. Be ðæm cwæð se witga : We lacnodon Babylón, & hio ðeah
 10 ne wearð gehæled. Ðonne bið Babylon gelacnad, nales ðeah fullice gehæled, ƿonne ƿæs monnes móð for his unryhtum willan & for his wón weorcum gehierð scamlice ðreaunga, & sceandlice suingellan underfehð, & ðeahhwæðre oferhygð ƿæt he gecierre to bettran. Ðæt ilce eac Dryhten oðwat Israhela folce, ƿa hie wæron gehergeode & of
 15 hiera earde alædde, & swaðeah noldon gesuican hiera yfelena weorca, ne hie noldon awendan of hiera won wegum ; ƿa cwæð Dryhten : Ðiss Israhela folc is geworden nú me to sindrum & to are & to tine & to iserne & to leade inne on minum ofne. Suelce he ópenlice cwæde : Ic hie wolde geclænsian mid ðæm gesode ƿæs broces, & wolde ƿæt hie
 20 wurden to golde & to seol[u]fre, ac hie wurdon gehwierfde inne on ðam ofne to are & to tine & to iserne & to leade, forðæmðe hie noldon on ðæm gesuincium hie selfe gecirran to nyttum ðingum, ac ðurhwunedon on hiera únðeawum. Witodlice ƿæt ár, ƿonne hit mon slihð, hit bið hludre ƿonne ænig oðer ondweorc. Sua bið ðæm ðe

shameful reproaches, and receives disgraceful castigation, and yet scorns reformation. With the same also the Lord reproached the people of Israel, when their lands were ravaged, and themselves led away, and yet they would not cease their wicked deeds, nor turn from their perverse courses ; the Lord said : " This my people of Israel has been turned to scoriæ, and bronze, and tin, and iron, and lead in my furnace." As if he had openly said : " I wished to refine them with the liquefaction of affliction, and wished to transmute them to gold and silver, but they were converted in the furnace into bronze, and tin, and iron, and lead, because they would not in their troubles turn to profitable pursuits, but continued in their vices." Bronze, when struck, is the most sonorous substance there is. So he who mourns greatly

swiðe gnornað on ðære godcundan swingellan, he bið on middum ðæm ofne gecierred to are. Ðæt tin ðonne, ðonne hit mon mid sumum cræfte gemengð, & to tine gewyreð, ðonne bið hit swiðe leaslice on siolofres hiewe. Swæ hwa ðonne swæ licet on ðære swingellan, he bið ðæm tine gelic inne on ðæm ofne. Se bið ðonne ðæm iserne gelic inne on ðæm ofne, se þe for ðære swingellan nyle his ðweorscipe forlætan, ac ofann his nichstan his lifes. Ðæt lead ðonne is hefigre ðonne ænig oðer andweorc. Forðy bið inne on ðæm ofne geworden to leade se se þe swæ bið geðryced [*geðrysced*] mid ðære hefignesse his synna ðæt he furðum on ðæm brocc nyle alætan his geornfulnesse & ðas eorðlecan wilnunga. Be ðæm ilcan is eft awriten : Ðær wæs swiðe swiðlic geswinc, & ðær wæs micel swat agoten, & ðeah ne meahste mon him of animan ðone miçlan rust, ne furðum mid fire ne meahste hine mon aweg adón. Hie us stiereð mid fyres broce, for-ðæmþe he wolde from us adon ðone rust urra unðeawa, ac we ðeah for ðæm broce ðæs fyres nyllað alætan from us ðæt rust ðara unnyttra weorca, ðonne we on ðære swingellan nyllað gebetan ure unðeawas. Be ðæm cwæð eft se witga : Idel wæs se blawere, forðæm hiera awiergdan weorc ne wurdon from him asyndrede. Eac is to wietonne ðætte oft ðæm bið gestiered mid manðwærlicre manunga, ðæm þe man mid heardre swingellan gecierran ne mæg, & ða þe ne magon ðrowunga gestieran yfelra weorca, oft hie hie forlætað for liðelicre oliccunga, swæ swæ ða siocan, ða þe man oft ne mæg gelacnian mid ðæm drencium strongra wyrta gemanges, ða ful oft bioð mid wlacum wætre gelacnode, & on ðære ilcan hælo gebrohte þe he ær hæfdon. Swæ

under the divine castigation, is turned into bronze in the midst of the furnace. Tin, when scientifically compounded and made into tin, has a colour deceptively like that of silver. Whoever, then, behaves hypocritically under his castigation, resembles the tin in the furnace. He is like iron in the furnace, who will not cease from perversity under affliction, but grudges his neighbour his life. Lead is the heaviest of substances ; therefore he is turned into lead in the furnace who is so oppressed with the weight of his sins that not even under affliction will he give up his lusts and earthly desires. Of the same is again written : "There was great toil and expenditure of sweat, and yet the great rust could not be cleaned off them, not even with fire." He

suiðe gnornað on ðære godcundan suingellan, he bið on middum ðæm ofne gecirred to áre. Ðæt tin ðonne, ðonne (hit mon) mid sumum cræfte gemengð, & to tine gewyrceð, ðonne bið hit swiðe leaslice on siolufres hiewe. Sua hwa ðonne sua licet on ðære swingellan, he
5 bið ðæm tine gelic inne on ðæm ofne. Se bið ðonne ðæm isene gelic inne on ðæm ofne, se ðe for ðære suingellan nyle his ðweorseipe forlætan, ac ofán his nihstan his lifes. Ðæt lead ðonne is hefigre ðonne ænig oðer andweorc. Forðy bið inne on ðæm ofne geworden to leade se se ðe sua bið geðrysced mid ðære hefignesse his synna ðæt
10 he furðum on ðæm broce nyle alætan his geornfulnesse & ðas eorðlican wilnunga. Bi ðæm ilcan is eft awriten : Ðær wæs suiðe suiðlic gesuinc, & ðær wæs micel swat agoten, & ðeah ne meahte monn him of animan ðone miçlan rust, ne furðum mid fyre ne meahte hiene mon aweg adón. He us stiereð mid fyres broce, for-
15 ðæmðe he wolde from ús adón ðone rust urra unðeawa, ac we ðeah for ðæm broce ðæs fyres nyllað álætan from ús ðæt rust ðara unnytttra weorca, ðonne we ón ðære suingellan nyllað gebetan ure unðeawas. Be ðæm cwæð eft se witga : Idel wæs se blawere, forðon hiera awi[e]rgdan weorc ne wurdon from him asyndred. Eac is to witanne
20 ðætte oft ðæm bið gestiered mid manðwærlicre manunga, ðæm ðe monn mid heardre suingellan gecirran ne mæg, & ða ðe ne magon ðrouunga gestieran yfelra weorca, eft hie hie forlætað for liðelicre olicunga, sua sua ða seocan, ða ðe mon oft [ne mæg] gelacnian mid ðæm drenc[i]um strangra wyrta gemanges, ða ful oft beoð mid
25 wlacum watre gelacnode, & on ðære ilcan hælo gebrohte ðe hie ær

corrects us with fiery affliction, because he would clean off from us the rust of our vices ; but we will not let go the rust of unprofitable works under the fiery affliction, when under chastisement we will not reform our vices. Of which the prophet spoke again : " The blower was useless, because their accursed works could not be parted from them." It is also to be known that those are often managed with humane admonition, who cannot be converted with severe chastisement ; and those who cannot be kept from evil works by suffering, often give them up for gentle flattery : as the sick, who often cannot be cured with draughts of mixtures of strong herbs, are often cured with tepid water, and restored to their former state of health. So also are

bioð eac ful oft ƿa wunda mid ele gehælda, ƿa þe mon mid gesnide gebetan ne meahhte. And eac se hearda stan, se þe ađamans hatte, ƿone mon mid nane isene ceorfan ne mæg, gif his mon hrinð [onhrinð] mid buccan blode, he hnescað ongean ƿæt liðe blod to ƿæm swiðe ƿæt hiene se cræftega wyrcean mæg to ƿæm þe he wile.

XXXVIII. Ðætte on oðre wisan sindon to manianne ƿa þe to swiðe swigge bioð, on oðre wisan ƿa þe willað to fela idles & unnyttes gesprecan.

On oðre wisan sint to manianne ƿa swiðe swiggean, on oðre wisan ƿa þe bioð aidlode on oferspræce. Ða swiðe swiggean mon sceal læran ƿætte hie, ƿonne ƿonne hie sumne unðeaw unwærlice fleoð, ƿæt hie ne sien to wiersan gecierde, & ƿæron befealdne, swæ him oft gebyreð, ƿonne hie hiera tungan ungemetlice gemidliað ƿæt hie beoð micle hefelicor gedrefde on hiera heortan ƿonne ƿa ofersprecan, forƿæm for ƿære swiggean hiera geðohtas bioð aweallene on hiera mode, forƿæm hie hie selfe niedað to healdonne ungemetlice swiggean, & forƿæm bioð swiðe geðrycte. Forƿæm gebyreð oft ƿæt hie bioð swæ micle ungestæðelicor toflowene on hiera mode swæ hie wenað ƿæt hie stilran & orsorgran beon mægen for hiera swiggean. Ac forƿæmpe mon ne mæg utane on him ongietan for hiera swiggean hwæt mon tæle, hio bioð innane oft ahafene on ofermettum, swæ ƿæt hie ƿa felasprecan forsið, & hie for nauht doð, & ne ongietað na hu swiðe hie onlucað hiera mod mid ƿæm unðeawe ofermetta, ðeah hie ƿæs lichoman muð belucen; ðeah sio tunge eaðmodlice licge, ƿæt mod bið swiðe upahafen, & swæ

wounds very often healed with oil, which are not improved by lancing; and also the hard mineral called adamant, which no steel can cut, if sprinkled with the blood of a he-goat, softens so much with the liquid blood that the workman can make what he likes of it.

XXXVIII. That those who are too silent are to be admonished in one way, in another those who are given to speaking too much that is useless and unprofitable.

The very silent are to be admonished in one way, in another those who waste themselves with loquacity. The very silent are to be advised, when they avoid a vice incautiously, not to turn to a worse one and involve themselves therein, as it often happens to them that,

hæfdon. Sua beoð eac ful oft ða wunda mid ele gehælda, ða ðe mon mid gesnide gebetan ne meahte. & eac se hearda stán, se ðe ačamans hatte, ðone món mid nane isene ceorfan ne mæg, gif his mon ónhrinð mid buccan blode, he hnescað óngéan ðæt liče blod to čæm suiče ðæt
5 hine se cræftega wyrcean mæg to čæm ðe he wile.

XXXVIII. Ðætte ón oðre wisan sint to manienne ða ðe to swiče swige beoð, on oðre wisan ða ðe willað to fela idles & unnyttes gespræcan.

On oðre wisan sint to monianne ða suiče suigean, on oðre wisan
10 ða ðe beoð aildode on oferspræce. Ða suiče suigean mon sceal læran čætte hie, ðonne ðonne hie sumne unčeaw unwærlice fleoð, čæt hie ne sien to wyrсан gecirde, & čærón befealdne, sua him oft gebyreð, ðonne hie hiora tungan ungemetlice gemídliað čæt hie beoð micle hefiglicor gedrefde on hiera heortan ðonne ða oferspræcan, forčæm for
15 čære suigean hiora gečohtas beoð aweallene ón hiora móde, forčæm hie hie selfe nidað to healdonne ungemetlice swigean, & forčæm beoð suiče forčrycte. Forčæm gebyreð oft čæt hie beoð sua micle ungestæðdelicor toflowene ón hiera móde sua hie wenað čæt hie stilran & orsorgtran beon mægen for hiera suigean. Ac forčæmðe món ne mæg
20 utane on him ongietan for hiera suigean hwæt mon tæle, hie beoð innane oft áhafene on ofermettum, swa čæt hie ča felasprecan forseoð, & hie for nauht dóð, & ne óngietað na hu suiče hie onlucað hiera mód mid čæm unčeawe ofermetta, čeah hie čæs lichoman múð belucen; čeah sio tunge eaðmodlice liege, čæt mód bið suiče upáhafen, & sua

when they excessively restrain their tongues, they are much more severely afflicted in their hearts than the loquacious, since their thoughts boil in their hearts because of their silence, since they compel themselves to preserve excessive silence, and are therefore greatly troubled. Therefore it often happens that they are so much the more distracted in their minds with vacillation, the quieter and securer they expect to be able to be with their silence. But since we cannot find anything in their outward demeanour to blame, because of their silence, they are often internally elated, so as to despise the loquacious and count them as nought, and do not understand how much they open up their heart with the vice of pride, although they keep their bodily mouth shut; though the tongue lies humbly still, the heart is

micle freolicor he tælð on his ingeðonce ealle oðre men swæ he læs ongiett his agene uncysta. Eac sint to manian ða swiðe swiggean ðæt hie geornlice tilien to witanne ðæt him nis na ðæs anes ðearf to ðenceanne hwelce hie hie selfe utane cowigen mannun, ac him is micle mare ðearf ðæt hie geðencen hwelce hie hie innan geeowigen Gode, & ðæt hie swiður him ondræden for hiera geðohtum ðone diglan Deman, ðe hie ealle wat, ðonne hie him ondræden for hiera wordum & dædum hiera gefereana tælinge. Hit is awriten on Salomonnes ewidum : Sunu min, ongiæt minne wisdom & minne wærscipe, & beheald ðin eagan & ðinne earan to ðæm ðætte ðu mæge ðin geðoht gehealdan. Forðæm nan wuht nis on us unstillre & ungestæððigre ðonne ðæt mod, forðæm hit gewit swæ oft from us swæ us unnytte geðohtas to cumað, & æfter ælcum ðara toflewð. Be ðæm cwæð se psalmscop : Min mod & min wisdom me forlet. And eft he gehwearf to him selfum, & wearð on his agenum gewitte, & cwæð : Ðin ðeow hæfð nu funden his wisdom, ðæt is ðæt he hiene gebidde to ðe. Forðæm, ðonne moun his mod gehæft, ðæt ðæt hit ær gewunode to fleonne hit gemett. Oft eac ða swiðe swiggean, ðonne hie monige unnytte geðohtas innan habbað, ðonne weorðað hie him to ðy maran sare innan, gif hie hie ut ne sprecað, & hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy his sorge gebett. Hwæt we wieton ðæt sio diegle wund bið sarre ðonne sio opene, forðæm ðæt worms ðæt ðærinne gehweled bið, gif hit bið utforlæten, ðonne bið sio wund geopenod to hælo ðæs sares. Eac sculon wietan ða þe ma swigiað ðonne hie ðyrfen, ðætte hie hiera

greatly elated, and the less he notices his own vices the more freely he blames all other men in his heart. The very silent are also to be admonished eagerly to strive to understand that it is not only necessary for them to consider how they are to display themselves outwardly to men, but it is much more necessary for them to consider how they are to display themselves internally to God ; and that they are more to dread the secret Judge who knows them all, on account of their thoughts, than the blame of their companions for their words and deeds. It is written in the Proverbs of Solomon : " My son, attend to my wisdom and prudence, and direct thine eyes and ears to being able to guard thy thoughts." For there is nothing in us more restless and changeable than the mind, for it departs from us as often as vain

micle freolicor he tælð on his ingeðonce ealle oðre menn sua he læs ongitt his agene uncysta. Eac sint to manianne ða suiðe suigean ðæt hie geornlice tiligen to wietanne ðæt him nis na ðæs anes ðearf to ðecccanne hwelce hie hie selfe utane eowien mannum, ac him is micle
 5 mare ðearf ðæt hie geðencen hwelce hi hie innan geowigen Gode, & ðæt hi swiðor him ondræden for hiera geðohtum ðone diglan Deman, ðe hie ealle wát, ðonne hie him ondræden wið hiera wordum & dædum hiera geferena tælinge. Hit is awriten on Salomonnes cwidum : Sunu min, ongiet minne wisdóm & minne wærscipe, & behald ðin eagean
 10 & ðin earan to ðæm ðætte ðu mæge ðin geðoht gehealdan. Forðæm nan wuht nis on us unstillre & ungestæððigre ðonne ðæt mód, forðæm hit gewitt sua oft fram us sua us unnytte geðohtas to cumað, & æfter ælcum ðara toflewð. Be ðæm cwæð se psalmsceop : Min mód & min wisdóm me forlet. & eft he gehwearf to him selfum, & wearð
 15 on his agenum gewitte, & cwæð : Ðin ðeow hæfð nú funden his wisdóm, ðæt is ðæt he hine gebidde to ðe. Forðæm, ðonne monn his mód gehæft, ðæt ðæt hit ær gewunode to fleonne hit gemét. Oft eac ða suiðe suigean, ðonne hie monige unnytte geðohtas innan habbað, ðonne weorðað hie him to ðy maran sare innan, gif hie hi
 20 ut ne sprecað, ond hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy his sorge gebet. Hwæt we wieton ðæt sio diegle wund bið sarre ðonne sio opene, forðam ðæt worms ðæt ðærinne gehweled bið, gif hit bið utforlæten, ðonne bið sio wund geopenod to hælo ðæs sares. Eac sculon weotan ða ðe ma swúgiað ðonne hie ðyrfen, ðætte hie hiera

thoughts approach us, and is dissipated by each of them. Of which spoke the Psalmist : "My mind and wisdom have forsaken me." And afterwards he returned to himself, and regained his wits, and said : "Now thy servant has found his wisdom, that is, praying to thee." Therefore, when a man restrains his mind, it finds that which it formerly used to avoid. Often also the very silent, when they have many unprofitable thoughts internally, they cause them all the more internal pain if they do not speak them out ; and sometimes it happens that, if they speak them out properly, they thus relieve their grief. We know that the hidden is more painful than the open wound, for when the matter which collects in it is allowed to escape, the wound is opened and the pain relieved. Those who are more silent than they

sorge ne geiecen mid ðy ðæt hie hiera tungan gehealden. Eac hie sint to manianne, gif hie hiera niestan lufien swæ swæ hie selfe, ðæt hie him ne helen forhwy hie hie tælen on hiera geðohtum [geðolhte], forðæm sio spræc cymð hiera ægðrum to hælo, forðæmpe hio ægðer ge ðæt gehwelede on ðæm oðrum geopenað & utforlætt, ðæt he wierð ðonan gehæled, ge ðone oðerne gelærð, & his unðcawa gestierð. Se þe ðonne hwæt yfles ongitt on his niestan, & hit forswigað, he deð swæ swæ se læce þe gescawað his freondes wunde, & nyle hie ðonne gelacnian. Hu, ne bið he ðonne swelce he sie his slaga, ðonne he hiene mæg gehælan, & nyle? Forðæm is sio tunge gemetlice to midlianne, nalles ungemetlice to gebindanne. Be ðæm is awriten : Se wisa swugað, oð he ongitt ðæt him bið bettere to sprecanne. Nis hit nan wundor, ðeah he swugige, & bide his timan, ac ðonne he nytwyrðne timan ongit to sprecanne, he forsichð ða swiggean, & sprycð eall ðæt he nytwyrðes ongiet to sprecanne. Ond eft hit is awriten on Salomonnes bocum, ðæm þe Ecclesiastis hatton, ðætte hwilum sie spræce tiid, hwilum swiggean. Forðæm is gesceadwislice to ðenceanne hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne ðonne he sprecan wille, he his tungan gehealde ðæt hio ne racige on unnytte spræce, ne eft ne aseolce ðær he nytt spræcan mæg. Be ðæm swiðe wel cwæð se psalm scop : Gesete Dryhten hierde minum muðe & ða duru gestæððignesse. Ne bæd he no ðæt he hiene mid ealle fortynde mid gehale wage, ac he bæd dura to, ðæt he meahte hwilum ontynan, hwilum betynan. Ðy we sculon geleornian ðæt we swiðe wærlice

ought to be must also know that they are not to increase their trouble by holding their tongue. They are also to be admonished, if they love their neighbours as themselves, not to conceal from them the reason of their blaming them in their mind, since speech is beneficial to both of them, because it both opens and lets out the inflammation in the one, and heals him, and teaches the other and restrains him from vices. He, then, who perceives any evil in his neighbour, and keeps silent about it, acts like the surgeon who looks at his friend's wound and will not cure it. How, is he not as it were his murderer, when he can cure him and will not? Therefore the tongue is to be moderately bridled, not to be bound immoderately. Of which it is written : "The wise man is silent, till he perceives that it is more profitable for him to speak."

sorge ne geiecen mid ðy ðæt hie hiora tungan gehealden. Eac hie sint to manianne, gif hie hiera nihstan lufien swa sua hie selfe, ðæt hie him ne helen forhwy hi hie tælen on hiera geðolhte, forðæm sio spræc cymð hiora ægðrum to hælo, forðamðe hie ægðer ge ðæt 5 gehwelede on ðæm oðrum geopenað & utforlæt, ðæt he wierð ðonou gehæled, ge ðone oðerne gelærð, & his unðeawa gestierð. Se ðe ðonne hwæt yfeles ongiet on his nihstan, & hit forswugað, he déð sua sua se læce ðe gesceawað his freondes wunde, & nyle hie ðonne gelaenigan. Hu, ne bið he ðonne swelce he sie his slaga, ðonne he 10 hine mæg gehælan, & nyle? Forðæm is sio tunge gemetlice to midligánne, nales ungemetlice to gebindanne. Be ðæm is awriten : Se wisa suigað, oð he ongiet ðæt him bið nyttre to spreanne. Nis hit nan wundur, ðeah he swúgie, & bide his timan, ac ðonne he nytwyrðne timan ongiet to sprecenne, he forsihð ða swigean, & spricð 15 eall ðæt he nytwyrðes óngiet to sprecenne. & eft hit is awriten on Salomonnes bocum, ðæm ðe Ecclesiastis hatton, ðætte hwilum sie spræce tiid, hwilum swigean. Forðæm is geseeadwislice to ðenceanne hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne ðonne he sprecan wille, he his tungan gehealde ðæt hio ne racige on unnytte 20 spræca, ne eft ne aseolce ðær he nytt sprecan mæg. Be ðæm stuiðe wél cwæð se psalmsceop : Gesete Dryhten hirde minum muðe & ða duru gestæððignesse. Ne bæd he no ðæt he hine elle fortynde mid gehalé wage, ac he bæd dura to, ðæt he meahthe hwilum ontynan, hwilum betynan. Ðy we seulon geleornian ðæt we stuiðe wærlice

It is no wonder that he is silent, and waits his time ; but when he perceives that it is a profitable time for speaking, he disregards silence and speaks all that he sees to be profitable to speak. And again, it is written in the books of Solomon which are called Ecclesiastes, that it is sometimes time for speech, sometimes for silence. Therefore he must sagaciously consider when it is profitable for him to speak, that, when he desires to speak, he may restrain his tongue, lest it be directed to unprofitable speeches, or, on the other hand, be idle when he can speak what is profitable. Of which the Psalmist spoke very well : "May the Lord put a guard over my mouth, and the door of constancy." He did not pray him to enclose him entirely with a whole wall, but he prayed that a door might be added, that he might

gecope tiid aredigen, & ðonne sio stefn gesceadwislice ðone muð ontyne, & eac ða tiid gesceadwislice aredigen þe sio swigge hiene betynan scyle. Ongean ðæt sint to læronne ða oferspræcan ðæt hie wacorlice ongieten from hu micelre ryhtwisnesse hie bioð gewietene, ðonne hie on monigfaldum wordum slidriað. Ac ðæt mennisee mod hæfð wætres ðeaw. Ðæt wæter, ðonne hit bið gepynd, hit miclað & uppað & fundað wið ðæs þe hit ær from com, ðonne hit flowan ne mot ðider hit wolde. Ac gif sio pynding wierð onpennad, oððe sio wering wierð tobrocen, ðonne toflewð hit eall, & ne wierð to nanre nytte, buton to fenne. Swæ deð ðæs monnes mod, ðonne hit gesceadwislice ne can his swiggean gehealdan, ac hit abricð ut on idle oferspræce, & wierð swæ monigfealdlice on ðæm todæled, swelce hit eall lytlum riðum torinne, & ut of him selfum aflowe, ðæt hit [eft *added*] ne mæge inn to his agnum ondgiete & to his ingeðonce gecieran. Ðæt ðonne bið forðæmpe hit bið todæled on to monigfalda spræca, swelce he self hiene selfne ute betyne from ðære smeaunga his agenes inngeðonces, & swæ nacodne hiene selfne cowige to wundianne his feondum, forðæmpe he ne bið belocen mid nanum gehieldum nanes fæstennes. Swæ hit awriten is on Salomonnes cwidum ðætte se mon se þe ne mæg his tungan gehealdan sie gelicost openre byrg, ðære þe mid nane wealle ne bið ymbworht. Forðæm sio burg ðæs modes, þe mid nanre swiggean ne bið betyned sceal swiðe oft gefredan hiere feonda speru, forðæm hio ætieweð hie selfe swiðe opene hiere fiendum, ðonne hio hie selfe toweorpeð ut of hiere selfre mid unnyttum wordum, & hio bið micle to [þe] ieðre to oferfehtanne þe hio self filht wið hie selfe

sometimes open, sometimes shut. Thereby we must learn to arrange very cautiously a proper time, and when the voice is to open the mouth prudently, and also to arrange sagaciously the time when silence is to close it. On the contrary, the loquacious are to be taught to note carefully from how great virtue they have departed, when they slip about among many words. The human mind has the properties of water. When water is dammed up, it increases and rises and strives after its original place, when it cannot flow whither it would. But if the dam is thrown open or the weir bursts, it runs off, and is wasted, and becomes mud. So does the mind of man when it cannot preserve a rational silence, but bursts out into idle loquacity, and so is diverted various ways, as if it were all dispersed in little rivulets, and had

gecope tiid aredigen, & ðonne sio stemn gesceadwislice ðone muð
 óntyne, & eac ða tid gesceadwislice aredigen ðe sio suige hine be-
 tynan scyle. Ongean ðæt sint to læranne ða oferspræcan ðæt hie
 wacorlice óngieten fram hu micelre ryhtwisnesse hie beoð gewietene,
 5 ðonne hie on monigfealdum wordum slidrigað. Ac ðæt mennisce móð
 haefð wætres ðeaw. Ðæt wæter, ðonne hit bið gepynd, hit miclað &
 uppað & fundað wið ðæs ðe hit ær from cóm, ðonne hit flowan ne mot
 ðider hit wolde. Ac gif sio pynding wierð onpennad, oððe sio wering
 wirð tobrocen, ðonne toflewð hit eall, & ne wierð to nanre nytte,
 10. buton to fenne. Sua deð ðæs monnes (mod), ðonne hit gesceadwislice
 ne cán his swigean gehealdan, ac hit abricð út on idle oferspræce, &
 wierð swa monigfealdlice on ðæm todæled, suelee hit eall lytlum riðum
 torinne, & ut of him selfum áflowe, ðæt hit eft ne mæge in to his
 agnum ondgiete & to his ingeðonce gecirran. Ðætte ne bið for-
 15 ðæmðe hit bið todæled & to monigfealda spræca, suelee he self hine
 selfne ute betyne from ðære smeaunga his agnes ingeðonces, & sua
 nacodne hine selfne eowige to wundigeanne his feondum, forðæmðe
 he ne bið belocen mid nanum gehieldum nanes fæstenes. Swa hit
 áwriten is on Salomonnes cwidum ðætte se mon se ðe ne mæg his
 20 tungan gehealdan sie gelicost openre byrig, ðære ðe mid nane wealle
 ne bið ymbworht. Forðæm sio burg ðæs modes, ðe mid nanre
 suigean ne bið bityned sceal suiðe oft gefredan hiere feonda spéru,
 forðæm hio ætieweð hie selfe suiðe opene hiere feondum, ðonne hio
 hie selfe toweorpeð ut of hiere selfre mid unnyttum wordum, & hio
 25 bið micle ðe ieðre to oferfeohanne ðe hio self fieht wið hie selfe

flowed out of himself, so that it cannot return again into his own understanding and mind. That is because it is diverted into too manifold speeches, as if he had externally shut himself out from the meditation of his own mind, and so exposed himself naked to the wounds of his foes, because he is not enclosed in any defences of a fortress. As it is written in the Proverbs of Solomon, that the man who cannot restrain his tongue is most like an open city, which is not circumvallated. Therefore the city of the mind which is not enclosed in any silence must very often experience the spears of its foes, because it lays itself very open to its foes when it throws itself out of itself with useless words, and it is much the easier to overcome, because it fights against itself with loquacity, helping the adversary ;

mid oferspræce to fultome ðæm wiðfeolgende, forðæm hio bið oft oferfohten butan æleum geswinec. Oft ðonne ðæt hefige mod glit niðor & niðor stæpmælum on unnyttum wordum, oð hit mid ealle afeald, & to naulte wierð; forðæm hit ær hit nolde behealdan wið unnyt word, hit secal ðonne niedinga afeallan for ðæm slide. Æt ærestum lyst ðone mon unnyt sprecan be oðrum monnum, & ðonne æfter firste hiene lyst tælan & slitan ðara lif butan scylde þe he ðonne ymspricð, oððæt hit on last of his tungan utabirst to openum bismere ðæm oðrum. Swæ he sæwð ðone sticel ðæs andan, oððæt ðærof awierð towesnes, & of ðære towesnesse bið ðæt fyr onæled ðære fiounga, & sio fioung adwæscð ða sibbe. Be ðæm wæs swiðe wel geweden ðurh ðone wisan Salomon, ðætte se se þe ðæt wæter utforlete wære fruma ðære towesnesse. Se forlætt ut ðæt wæter, se þe his tungan stefne on unnyttum wordum læt toflowan. Ac se wisa Salomon sæde ðætte swiðe deop pól wære gewered on ðæs wisan monnes mode, & swiðe lytel unnyttes utafcowe [utfleowe]. Ac se se þe ðone wer brieð, & ðæt wæter utforlæt, se bið fruma ðæs geflites. Ðæt is ðonne se þe his tungan ne gemidlað, se towierpð anmodnesse. Eft cwæð Salomon: Se gemetgað ierre, se þe ðone dysegan hæet geswugian. Forðæm se næfre ne mæg ryhtwisnesse & geseadwisnesse healdan, se þe ofersprecol bið. Ðæt tacnode se psalm scop, ða he cwæð: Se oferspræca wer ne wierð he næfre geryht ne gelæred on ðisse worlde. Eft cwæð Salomon be ðæm ilcan: Ne bið næfre sio oferspræc buton synne. Be ðæm cwæð eac Isaias se witga, he cwæð ðætte sio swigge wære [ðære *addel*] ryhtwisnesse fultom & midwyrhta. Ðæt ðonne tacnað ðætte

therefore it is often overcome without any trouble. Often, then, the heavy mind slips lower and lower by degrees in useless words, until it falls altogether, and becomes nought; because it would not formerly guard against useless words, it must therefore fall when it slips. At first a man takes pleasure in talking frivolity about others, and then after a time he likes to blame and backbite their lives without any fault of those he talks about, until at last it bursts forth from his tongue into open reviling of the others. Thus he sows the thorn of envy, until therefrom grows discord, and by discord the fire of hatred is kindled, and hatred extinguishes peace. Of which was very well said through the wise Solomon, that he who lets out the water is the cause of discord. He lets out the water, who allows the

mid oferspræce to fultome ðæm wiðfeohende, forðæm hio bið oft oferfohten butan ælcum gesuince. Oft ðonne ðæt hefige mod glit niðor & niðor stæpmælum on unnyttum wordum, oð hit mid ealle afeolð, & to naulite wirð; forðæm hit ær hit nolde behealdan wið
 5 unnyt word, hit sceal ðonne niedinga afeallan for ðæm slide. Æt ærestum lyst ðone mōnn unnyt sprecan be oðrum monnum, & ðonne æfter firste hine lyst tælan & slitan ðara lif butan seylde ðe he ðonne ymbs[p]ricd, oððæt hit on last of his tungan utabirst to openum bismere ðæm oðrum. Swa he sæwð ðone sticel ðæs andan, oððæt
 10 ðærof aweoxð towesnes, & of ðære towesnesse bið ðæt fyr ónæled ðære feounga, & sio feoung adwæscð ða sibbe. Be ðæm wæs suiðe wel gecweden ðurh ðone wisan Salomon, ðætte se se ðæt wæter utforlete wære fruma ðære towesnesse. Se forlæt ut ðæt wæter, se ðe his tungan stemne on unnyttum wordum lætt toflowan. Ac se wisa Salo-
 15 mon sæde ðætte suiðe deop pól wære gewered on ðæs wisan monnes móde, & suiðe lytel unnyttes utflowe. Ac se se ðe ðone wér brieð, & ðæt wæter utforlæt, se bið fruma ðæs geflites. Ðæt is ðonne se ðe his tungan ne gemidlað, se towierpð anmodnesse. Eft cwæð Salomon : Se gemetgað irre, se ðe ðone disigan hætt geswugian. Forðæm se
 20 næfre ne mæg ryhtwisnesse & gesceadwisnesse healdan, se ðe ofersprecol bið. Ðæt tacnode se salmsceop, ða he cwæð : Se oferspræcea wér ne wierð he næfre geryht ne gelæred on ðisse worlde. Eft cwæð Salomon bi ðæm ilcan : Ne bið næfre sio oferspræc butan synne. Bi ðæm cwæð eac Essaias se witga, he cwæð ðætte sio suyge wære
 25 ðære ryhtwisnesse fultum & midwyrhta. Ðæt ðonne tacnað ðætte

voice of his tongue to be dissipated in useless words. The wise Solomon said that a very deep pool is weired in the wise man's mind, and very little of what is useless flows out. He who breaks the weir and lets out the water is the cause of strife. That is, he who bridles not his tongue is he who destroys concord. Again, Solomon said : " He moderates anger who bids the fool be silent." Therefore he who is loquacious can never preserve virtue and wisdom. That the Psalmist showed when he said : " The loquacious man will never be corrected or taught in this world." Again, Solomon spoke of the same : " Loquacity is never without sin." Of which also Isaiah the prophet spoke, saying that silence is the support and helper of virtue. That signifies that the virtue of the mind which will never refrain from

Ʒæs modes ryhtwisnes bið toflowen, þe nyle forhabban Ʒa ungemetgodan spræce. Be Ʒæm cwæð Iacobus se apostol : Gif hwa tiohhað ðæt he æfæst sie, & nyle gemiddlian his tungan, Ʒæt mod liehð him selfum, forƷæm his æfestnes bið swiðe idlu. And eft he cwæð : Sie æghwelic mon swiðe hræd & swiðe geornfull to gehieranne, & swiðe læt to spreccanne. Eft be Ʒæm ilcan he gecyðde hwæt Ʒære tungan mægen is, he cwæð Ʒæt hio wære swiðe unstillu, yfel & deaðberendes atres full. And eft us manode sio Soðfæstnes Ʒurh he selfe, Ʒæt is Crist, he cwæð : Ælces unnyttes wordes Ʒara þe men sprecað hie seulon eft ryht awyrecean on domes dæge. Ðæt bið Ʒonne openlice unnyt word, Ʒætte gescadwise men ne magon ongietan Ʒæt hit belimpe to ryhtwislicre & to nytwyrðlicre Ʒearfe auðer oððe eft uferran dogore oððe Ʒonne. Gif we Ʒonne seulon ryht agyldan unnyttra worda, hwele wite wene we Ʒæt se felaspræca scyle habban þe simle on oferspræce syngað ?

XXXIX. Ðætte on oðre wisan sint to manianne Ʒa þe bioð to late, on oðre Ʒa þe bioð to hrade.

On oðre wisan sint to manianne Ʒa þe bioð to late, on oðre Ʒa þe bioð to hrade. Ða slawan sint to manianne Ʒæt hie ne forielden Ʒone timan for hiera slæwðe þe hie tela on dón mægen. Ða hradan Ʒonne sint to manianne Ʒæt hie to unwærlice ne onetten, Ʒylæs hie forhradien Ʒone betstan timan, & hiere mede forƷæm leosen. Ðæm slawan Ʒonne is to cyðanne Ʒætte oft, Ʒonne we nyllað hwæthwugu nytwierðes don, Ʒonne we magon, Ʒætte hwilum eft cymð sio tiid ymb lytel fæc Ʒæt

loquacity is dispersed. Of which the apostle James spoke : "If any one thinks to be pious, and will not bridle his tongue, the mind deceives itself, because his piety is very useless." And again, he said : "Let every man be very ready and zealous to hear, and very slow to speak." Again, about the same he showed what the power of the tongue is, saying that it is restless, evil, and full of deadly poison. And again, Truth, that is Christ, of itself warned us, saying : "Every vain word that men speak they shall account for at the day of doom." Those are evidently useless words, which wise men cannot perceive to belong to virtuous and useful necessity, either now or afterwards. If, then, we are to account for useless words, what punishment do we

5 *ðæs modes ryhtwisnes bið toflowen, ðe nele forhabban ða ungemet-*
godan spræce. Be ðæm cwæð Iacobus se ápostol : Gif hwa teoch[h]að
ðæt he æfæst sie, & nyle gemidlian his tungan, ðæt mod lihð him
selfum, forðæm his æfæstnes bið suiðe idlu. & eft he cwæð : Sie
læt to sprecenne. Eft bi ðam ilcan he gecyðde hwæt ðære tungan
mægen is, he cwæð ðæt hio wære unstillle, yfel & deaðberendes
atres full. & eft us manode sio Soðfæstnes ðurh hie selfe, ðæt is
Crist, he cuæð : Ælces unnyttes wordes ðara ðe men sprecað hie
 10 *sculon ryht awyrcean ón domes dæge. Ðæt bið ðonne openlice*
unnyt word, ðætte gescedwise menn ne magon ongietan ðæt hit
belimpe to ryhtwislicre & to nytwyrðlicre ðearfe auðer oððe eft ufer-
ran dogore oððe ðonne. Gif we ðonne sculon ryht agildan unnyttra
worda, hwelc wite wene we ðæt se felaspræcea seyle habban ðe simle
 15 *on oferspræce syngað ?*

XXXIX. Ðætte on oðre wisan sint to manianne ða ðe bioð to late,
on oðre ða ðe bioð to hrade.

On oðre wisan sint to manianne ða ðe beoð to late, on oðre ða ðe
 beoð to hrade. Ða slawan sint to manianne ðæt hie ne forielden ðone
 20 timan for hiera slæwðe ðe hie tiola ón dón mægen. Ða hradan ðonne
 sint to manianne ðæt hie to unwærlice ne onetten, ðylæs hie forhradien
 ðone betestan timan, & hiera mede forðæm forleosen. Ðam slawum
 ðonne is to cyðanne ðætte oft, ðonne we nellað hwæthwugu nytwyrðes
 dón, ðonne ðonne we magon, ðætte hwilum eft cymð sio tid ymb lytel

think that the loquacious ought to have, who is always sinning in loquacity ?

XXXIX. That those who are too slow are to be admonished in one way, in another those who are too quick.

Those who are too slow are to be admonished in one way, in another those who are too quick. The slow are to be admonished not to put off out of sloth the time when they can do good. The quick are to be admonished not to hasten on too rashly, lest they anticipate the best time, and so lose their reward. The slow are to be told that often, when we will not do something useful when we can, sometimes the

we ðonne willað, & ne magon. Forðæm, ðonne we forslawiað ðone gecopustan timan, ðætte we ðonne ne bioð onælde mid ðære lustbærnesse ures modes, ðonne bestilð sio slæwð on us, & ricsað ðonne ofer us, oððæt hio us awyrtwalað from ælere lustbærnesse godra weorca. Be ðæm wæs swiðe wel geeweden ðurh Salomon ðone snottran : Sio slæwð giett slæp on ðone monnan. Se slawa ongitt hwæt him ryht bið to ðonne, swelce he ealneg wacige, & swæðeah he aslawað, forðonpe he nauht ne wyreð, ac sio slæwð him giett on ðone slæp, cwæð Salomon, forðæm, ðeah he ryhtlice ðence, lytlum & lytlum he forliet ðæt gode andgit, ðonne he forlæt ða geornfulnessse ðæs godan weorces. Be ðæm ilean is eft swiðe ryhte geeweden : Ðæt ungeornfulle mod & ðæt toslopene hyngreð, forðæm hie næfre ne bioð gereorde mid godum weoreum, ne hie nyllað hie gehæftan & gepyndan hiera mod, swelce mon deopne pol gewerige, ac he læt his mod toflowan on ðæt ofdlæle giemelieste & ungesceadwisnesse æfter eallum his willum, & ne gehæft hit na mid ðæm geswincum godra weorca, ac hit wierð gewundod mid ðy hungre ðæs nyðemestan & ðæs fulestan geðohtes ; ðonne hit flihð ðæt hit sie gebunden mid ege & mid lare, ðonne tostrett hit on yfelre & on unnytte wilnunga, & hæfð ðæs swiðe micelne hunger. Be ðæm eft wrat Salomon, & cwæð : Æle idel mon lifað æfter his agnum dome. Be ðæm ilean eft sio Soðfæstnes, ðæt is Crist, he cwæð on his godspelle : Ðonne an unclæne gast bið adrifen of ðæm men, ðonne bið ðæt hus clæne. Ac gif he eft cymð, & ðæt hus idel gemett, he hit gefylleð mid swiðe monegum. Oft se slawa, ðonne he agælð & forielð ðæt weore þe him niedðearf wære to wyr-

time comes a little afterwards when we wish, and cannot. Therefore, when we put off the fittest time, so that we are not inspired with a hearty desire, sloth steals on us, and rules over us, until it tears us away from every desire of good works. Of which was very well spoken through the wise Solomon : "Sloth infuses sleep into a man." The slow man perceives what he ought to do, as if he were always awake, and yet he is torpid, because he does nothing ; but sloth infuses sleep into him, says Solomon, because, although his thoughts are virtuous, by degrees he loses his good understanding, when he gives up the desire of the good work. Of the same is again very rightly said : "The indifferent and dissolute spirit shall hunger," because they are never refreshed with good works ; nor will they restrain and dam up

fæc ƿætte we ƿonne willað, & ne magon. Forƿæm, ƿonne we forslawiað ƿone gecopestan timan, ƿætte we ƿonne ne beoð onælde mid ƿære lustbærnesse ures modes, ƿonne bistilð sio slæwð ón us, & ricsað ƿonne ofer ús, oððæt hio us awyrtwalað from ælcere lustbærnesse godra weorca.

5 Be ƿæm wæs suiðe wel gecweden ƿurh Salomon ƿone snottran : Sio slæwð giett slæp ón ƿone monnan. Se slawa ong't hwæt him ryht bið to donne, swelce he calneg waige, & swaðeah he [a]slawað, forƿæmðe he nawuht ne wyreð, ac sio slæwð him giet on ƿone slæp, cwæð Salomonn, forƿæm, ðeah he ryhtlice ðence, lytlum & lytlum he forlist

10 ƿæt gode andgiet, ƿonne he forlætt ƿa geornfulnessse ƿæs goðan weorces. Be ƿæm ilcan is eft suiðe ryhte gecweden : Ðæt ungeornfulle mód & ƿæt toslovene hyngreð, forƿæm hie næfre ne beoð gereorde mid godum weorcum, ne hie nellað hie gehæftan & gepyndan hiora mícð, swelce mon deopne pool gewerige, ac he læt his mód toflowan on ƿæt

15 ofdele giemelieste & ungesceadwisnesse æfter eallum his willum, & ne gehæft hit na mid ƿam gesuincium godra weorca, ac hit wirð gewundod mid ƿæm hungre ƿæs nyðemestan & ƿæs fulestan geðohtes ; ƿonne hit flihð ƿæt hit sie gebunden mid ege & mid lare, ƿonne tostret hit on yfelre & on unnytte wilnunga, & hæfð ƿæs suiðe

20 micelne hunger. Be ƿæm eft wrat Salomon, & cwæð : Ælc idel mon lifað æfter his agnum dóme. Be ƿæm ilcan eft sio Soðfæstnes, ƿæt is Crist, he cwæð on his godspelle : Ðonne án unclæne gast bið adrifen of ƿæm men, ƿonne bið ƿæt hus clæne. Ac gif he eft cymð, & ƿæt hus idel gemett, he hit gefylleð mid suiðe monigum. Oft se slawa,

25 ƿonne he agælð & forielt ƿæt weorc ðe him niedðearf wære to wyr-

their mind, as if a man weired a deep pool, but they let their mind flow away into the abyss of recklessness and folly according to all its desires, and do not restrain it with the labours of good works, but it is injured with the hunger of the lowest and foulest thoughts ; when it avoids being restrained by fear and instruction, it is distracted with evil and useless desires, and hungers after them ravenously. Of which, again, Solomon wrote, saying : "Every idle man lives after his own judgment." Of same again, Truth, that is Christ, spoke in his Gospel : "When an unclean spirit is driven out of a man, the house is clean. But if he returns, and finds the house empty, he fills it with very many." Often the slow man, when he hinders and delays the work he ought to do, thinks some works very

ceanne, ðonne ðynceað him sumu weore swiðe hefðu, sumu swiðe unwærlicu, & ðonne he wenð ðæt he funden hæbbe hwæt he ryhtlice ondræde, ðonne wile he gerecean ðæt he noht unryhtlice hit ne forslæwde, ðonne him ðyncð ðæt he ryhte lade funden hæbbe. Be ðæm wæs swiðe ryhte gecweden ðurh Salomon ðone snottran: For cile nyle se slawa erigan on wintra, ac he wile biddan on sumera, & him mon nyle ðonne sellan. Ðæt is ðonne ðæt se slawa nulle erian for ciele, ðæt hwa sie gebunden mid hefignesse ðære slæwðe, ðæt hiene ne lyste sum nytwierðe weore wyrean. Forðæm is gecweden ðæt se slawa for ðæm ege ðæs ciles nulle erian, forðæm we oft for ðæm ege lytles yfeles forlætað micel god. Hit is swiðe wel be ðæm gecweden ðæt he eft bedceige on sumera, & him mon ðonne noht ne selle. Swæ bið ðæm þe nu on godum weorcum ne swæt, & swiðe swincð: eft ðonne sio sunne, ðæt is Crist, on domes dæge on mæstum wilme ætiewð, ðonne bið he idel, gif he on ðæm sumera bideð ingonges in hefonrice. Be ðæm men wæs eft swiðe wel gecweden ðurh Salomon ðone snottran, he cwæð: Se þe him calneg wind ondræt, he sæwð to seldon; & se þe him æle wolen ondræt, ne ripð se næfre. Hwæt getacnað ðonne se wind buton ða costunga ðæs awiergdan gastes, & hwæt þæt wolen þe bið astyred from ðæm winde buton ða wiðerweardnesse unryhtwisra monna? Se wind drifeð ðæt wolen. Swæ deð se unclæna gast mid his winde; he onstyreð unryhtwise men. We cwædon ær ðæt se sceolde lytel sawan, se þe him ðone wind ondrede; & eft lytel ripan, se þe him ða wolen ondrede. Ðæt is ðonne ðætte swæ hwele swæ him ondræt oððe diofules costunga oððe

arduous, some very imprudent, and when he thinks he has found what he can rightly dread, he tries to prove that he did not wrongly procrastinate it, when he thinks he has found a good excuse. Of whom was very rightly spoken through the wise Solomon: "The sluggard will not plough in winter for cold, but he will beg in summer, and no man will give him anything." The sluggard will not plough in winter, when any one is hindered by the weight of sloth from desiring to do a useful work. It is said that the sluggard will not plough from fear of cold, because we often let go a great good from the fear of a trifling evil. Of which it is very well said that he will afterwards beg in summer, and no man will then give him anything. So it will be with him who does not sweat now with good works, and toil laboriously:

ceanne, ðonne ðynceað *him* sumu weorc suiðe hefug, sumu suiðe unwærlico, & *donne* he wenð ðæt he funden hæbbe hwæt he ryhtlice óndræde, ðonne wile he gerececan ðæt he noht unryhtlice hit ne forslæwðe, ðonne *him* ðynceð ðæt he ryhte lade funden hæbbe. Be ðæm 5 wæs suiðe ryhte geeweden ðurh Salomon ðone snottran : For ciele nele se slawa erian on wintra, ac he wile biddan ón sumera, & him mon nele ðonne sellan. Ðæt is ðonne ðæt se slawa nylle erian for ciele, ðæt hwa sie gebunden mid hefignesse ðære slæwðe, ðæt hine ne lyste sum nytwyrðe weorc wyrcean. Forðæm is geeweden ðæt se 10 slawa for ðæm ege ðæs ciele's nylle erigean, forðæm we oft for ðæm ege lytles yfeles forlætað micel gód. Hit is suiðe wél be ðæm geeweden ðæt he eft bedecige on sumera, & him mon ðonne noht ne selle. Sua bið ðæm ðe nu on *godum* weorcum ne swæt, & suiðe ne suinceð : eft ðonne sio sunne, ðæt is Crist, on domes dæge on mæstu wielme 15 ætiewð, ðonne bið he idel, gif he ón ðæm sumra bidt ingonges in hefonrice. Be ðæm men was eft suiðe wel geeweden ðurh Salomon ðone snottran, he cwæð : Se ðe *him* ealneg wind ondræt, he sæwð to s[e]ldon ; & se ðe him ælc wolen ondrædt, ne ripð se næfre. Hwæt getacnað ðonne se wind buton ða costunga ðæs awirgdan gæstes, & 20 hwæt ðæt wole ðe bið astyred from ðæm winde buton ða wiðerweardnesse unryhtwisra monna ? Se wind drifeð ðæt wolen. Sua deð se unclæna gæst mid his winde ; he onstyreð unryhtwise men. We cwædon ær ðæt se sceolde lytel sawan, se de him ðone wind ondrede ; & eft lytel ripan, se ðe him ða wole ondrede. Hwæt is 25 ðonne ðætte sua hwele sua *him* ondræt oððe deofles costunga oððe

hereafter, when the Sun, that is Christ, appears at the day of doom with the greatest heat, he will be empty-handed, if in summer he prays for entrance into the kingdom of heaven. Of this man it was, again, very well spoken through the wise Solomon ; he said : " He who always fears wind will sow seldom ; and he who fears every cloud will never reap." What signifies the wind but the temptations of the accursed spirit, and what the cloud which is stirred by the wind but the opposition of wicked men ? The wind drives the cloud. So does the unclean spirit with his wind ; he stirs up wicked men. We have remarked above, that he would sow little who dreaded wind ; and again, reap little who feared clouds. That is, that whoever fears either the temptations of the devil or the persecution of evil men, and therefore

yfelra monna ehtnesse, & forðy forlæt ðæt he hwæthwugu godes ne dō, ðonne nauðer ne he her ða eorn godra weorea ne sæwð, ne he eft nænne sceaf ne ripð ðæs ecean edleanes. Ongean ðæt is to cyðonne ðæm þe bioð to hrade, ðonne hie forhradiað ðone timan godes weores, ðæt hie forpærað ðæm edleane, & oft befeallað on micel yfel, ðonne hie nabbað ða geseadwisnesse ðæt hie cunnen ðæs ðinges timan aredian, ne furðum ne giemað hwæt hie dón, oððe hwonne hie hwæt dón, ac hwilum hit gebyreð ðæt hie hit eft ongietað, æfter-ðæmpe hit gedón bið, ðæt hie ær swæ dón ne sceoldon. To swelcum monnum Salomon wæs sprecende, ða he his eniht lærde, he cwæð: Sunu min, ne do ðu nan wult butan geðeahhte, ðonne ne hriwð hit ðe, ðonne hit gedón bið; ac læt simle gan ðin eagan beforan ðinum fotum. Ðonne stæppað ða eagan beforan ðæm fotum, ðonne ðæt rylite & ðæt geseadwislice geðeahht gæð beforan ðæm weorcum. Ac se þe agiemeleasað ðæt he ðence, ærðæmpe he dō, se stæpð forð mid ðæm fotum, & wincað mid ðæm eagam. He gæð on ðone weg, ac he nat on hwæt he gæð, ac he wierð swiðe hraðe on fielle. Swæ wierð se þe beforan ðæm stæpum his weorea ne locað mid ðæm eagam geseadwisra geðeahtes.

XL. Ðætte on oðre wisan sint to manianne ða manðwæran, on oðre ða gram-bæran.

On oðre wisan sint to manianne ða monðwæran, on oðre ða gram-bæran. Forðæm oft gebyreð ðæm manðwæran, ðonne he wierð rice ofer oðre men, ðæt he for his manðwærnesse aslawað, & wierð to

abstains from doing any good, neither sows the grains of good works, nor afterwards reaps any sheaf of eternal reward. On the other hand, those who are too hasty are to be told, that when they anticipate the time of a good work, they lose their reward, and often fall into great evil, when they have not sense to be able to arrange the time for the thing, nor even care what they shall do, or when they shall do anything, though sometimes it happens that they know afterwards, after it has been done, that they ought not to have done so before. To such men Solomon spoke when he advised his servant, saying: "My son, do nothing without deliberation, then thou wilt not repent when it is done. But always make thine eyes go before thy feet." The eyes go before the feet, when good and wise deliberation precedes action.

yfelra monna eltnesse, & forðy forlæt ðæt he hwæthwugu godes ne do, ðonne nauðer ne he her ða corn godra weorca ne sæwð, ne he eft nænne scaef ne ripð ðæs ecean edleanes. Ongean ðæt is to cyðanne ðæm ðe beoð to hrade, ðonne hie forhradigað ðone timan godes
 5 weorces, ðæt hie forpærað ðæm edleane, & oft befeallað on micel yfel, ðonne hie nabbað ða gesceadwisnesse ðæt hie cunnen ðæs ðinges timan aredian, ne furðum ne giemað hwæt hie dón, oððe hwonne hie hwæt dón, ac hwilum hit gebyreð ðæt hie hit eft ongietað, æfter-ðæmðe hit gedon bið, ðæt hie ær sua dón ne sceoldon. To swelcum
 10 monnum Salomon wæs spreccende, ða he his enieht lærde, he cwæð: Sunu min, ne doo ðu nan wuht butan geðeahte, ðonne ne hriwð hit ðe, ðonne hit gedón bið; ac læt simle gan ðin eagean beforan ðinum fotum. Ðonne stæppað ða eagan beforan ðæm fotum, ðonne ðæt ryhte & ðæt gesceadwislice geðeaht gæð beforan weorcum. Ac se ðe agime-
 15 leasað ðæt he ðence, ærðæmðe he dó, se stæpð forð mid ðam fotum, & wincað mid ðæm eagam. He gæð on ðone weg, ac he nat on hwæt he gæð, ac he wirð suiðe raðe on fielle. Sua wirð se ðe beforan ðæm stæpum his weorca ne locað mid ðæm eagam gesceadwisra geðeahtes.

20 XL. Ðætte on oðre wisan sint to manienne ða monðwæran, on oðre ða gram-bæran.

On oðre wisan sint to manianne ða monnðwæran, on oðre ða gram-bæran. Forðæm oft gebyreð ðæm monðwæran, ðonne he wierð ricec ofer oðre menn, ðæt he for his monnðwærnesse aslawað, & wierð to

But he who neglects to deliberate before action, proceeds with his feet, and blinks with his eyes. He advances on the road without knowing his destination, and very soon falls. Such is the case with him who does not look before the steps of his works with the eyes of the counsel of wise men.

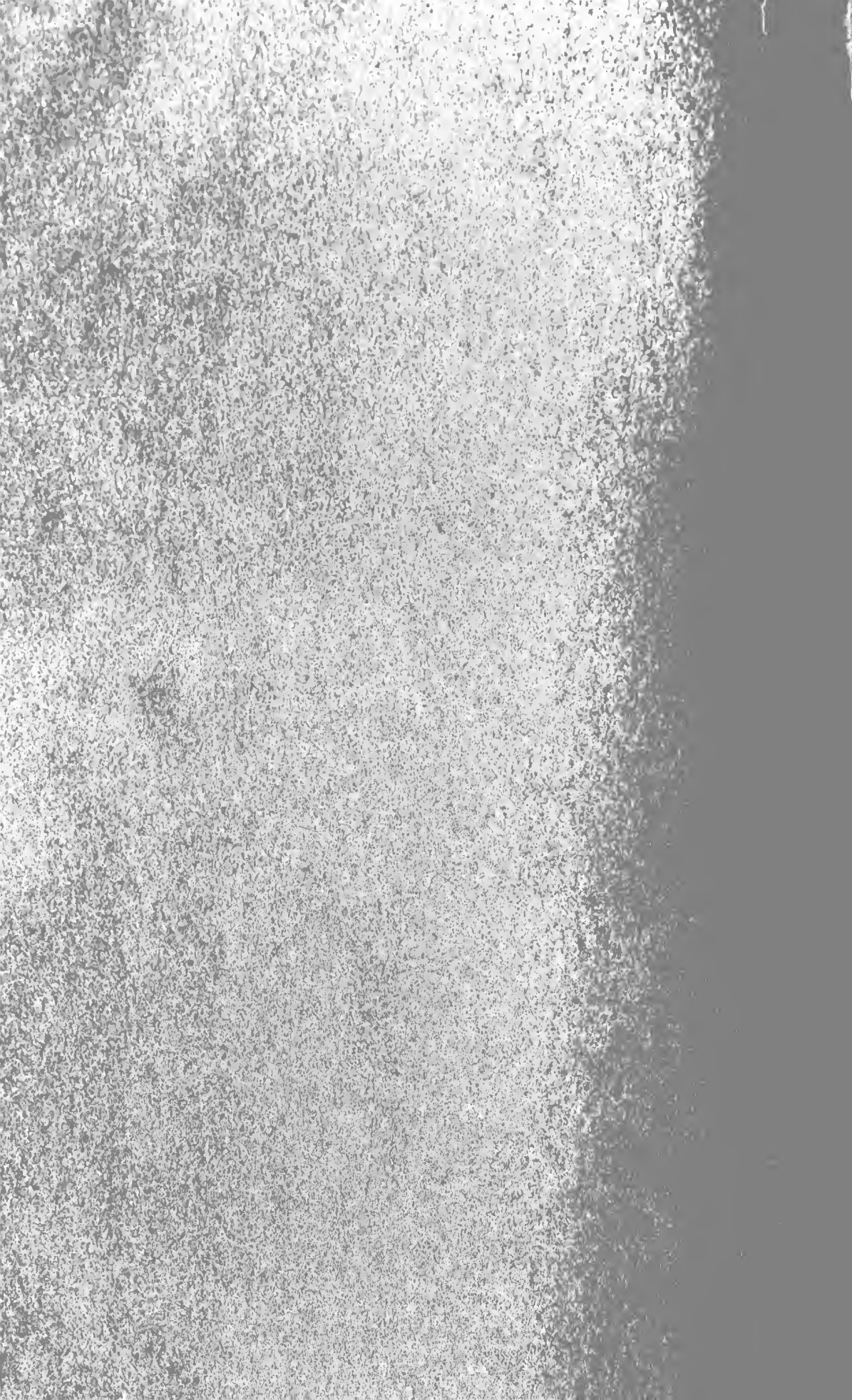
XL. That the gentle are to be admonished in one way, in another the passionate.

The gentle are to be admonished in one way, in another the passionate. For it often happens that, when the gentle obtain power over others, they become sluggish from their gentleness, and become too

unbald, forðæm sio unbielddo & sio manðwærnes bioð swiðe anlice. Forðæm oft, ðonne mon læt toslupan ðone ege & ða lare swiðor ðonne hit ðearf sie for waemodnesse, ðonne wierð gelnescad ðonone sio ðreaung ðæs anwaldes. Ongean ðæt sint to manianne ða weamodan & ða gramþæran, forðæm, ðonne hie underfoð ðone folgað, ðonne tyht hie & gremeð ðæt irre ðæt hie wealwiað on ða wedenheortnesse, & ðurh ðæt wierð tosliten sio stilnes hiera hieremonna modes, & bið gedrefed sio smyltnes hiera lifes. Forðæm, ðonne ðæt ierre hæfð anwald ðæs monnes, ðonne gehrisð he on sume scylde, swæ ðæt he self nat hwæt he on ðæt ierre deð. Ða ierran nyton hwæt hie on him selfum habbað, & eac ðætte wierce is, ðæt hie ful oft wenað ðæt hiera ierre sie ryhtwislic anda & manung sumre ryhtwisnesse. Forðæm, ðonne hie wenað ðæt hiora unðeawas sien sum god cræft, ðonne gadriað hie hie & iecað butan ælcum ege. Oft eac ða manðwæran weorðað swæ besolene & swæ wlace & swæ slawe for hiora manðwærnesse ðæt hie ne anhagað nane wult nytwierðes don. Oft eac ða gramþæran leogað him selfum, ðonne hie wenað ðæt hie ryhtne andan hæbben. Oft eac sio godnes ðære monðwærnesse bið diegelice gemenged wið sleacnesse. Oft eac ða gramþæran wenað ðæt hiera unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon manian ða manðwæran ðæt hie hæbben ða manðwærnesse, & fion ðæt ðær swiðe neah ligeð ðære manðwærnesse, ðæt is sleacnes. Ða gramþæran we sculon manian ðæt hie ongieten hwæt hie on him selfum habbað. Ða manðwæran we sculon manian ðæt hie ongieten hwæt hie nabbað. Ne forlæten ða ierran ðone andan, ac geðencen ðæt he

timid, because timidity and gentleness are closely allied. Therefore, often when fear and instruction are relaxed more than is necessary, out of weakness of mind, the severity of authority is relaxed. The fierce and passionate are to be admonished differently; because, when they accept authority, their anger incites and provokes them to wallow in passion, and so the tranquility of their subjects' minds is destroyed, and the calmness of their life is disturbed. Therefore, when anger possesses a man, he falls into some sin, so that he himself knows not what he does in his anger. The angry know not what they have in themselves, and also, what is worse, they often think that their anger is righteous zeal and admonition of some virtue. Therefore, thinking





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